The Christian Century

PUBLISHED WEEKLY

My Faith and My Neighbors
By Lea Demarest Taylor

Bishop Dibelius Plunges
An Editorial

Autograph Book
By Harold Ehrensperger

May Survey of Books
Reviews by Nine Reviewers

May 7, 1952

In This Issue

LEA DEMAREST TAYLOR is head resident of Chicago Commons, famed settlement house founded by her father, Graham Taylor. This is the second in the series of articles by laymen on "How My Faith Helped in Making My Great Decisions." The first article in the series, by John Foster Dulles, was was published March 19.

HAROLD EHRENSPERGER is a Methodist missionary on the faculty of Leonard Theological College in India, but at present assisting Prof. Roland Wolseley of Syracuse University in establishing a school of journalism at the University of Nagpur.

RANDOLPH CRUMP MILLER is professor of the philosophy of religion in the Church Divinity School of the Pacific, Berkeley, Calif., and vicar of St. Alban's Church at Albany, Calif. In September he will go to Yale Divinity School as professor of Christian education.

HILLYER H. STRATON is minister of First Baptist Church, Malden, Mass.

JOHN M. VERSTEEG is pastor of First Methodist Church, Athens, Ohio.

FLOYD H. ROSS is a professor in the school of religion of the University of Southern California, Los Angeles.

LEWIS S. C. SMYTHE is now professor of missions in the College of the Bible, Lexington, Ky. From 1928 to 1951 he was professor of sociology at the University of Nanking, China.

RAY FREEMAN JENNEY is pastor of the Bryn Mawr Community Church, Chicago.

JAMES W. CARTY is a chaplain at the San Marco Airforce Base, Tex.

ERNEST L. SNODGRASS is pastor of Bethany Union Church, Chicago.

A. CAMPBELL GARNETT is professor of philosophy at the University of Wisconsin, Madison.

THOMAS S. GOSLIN, II is a Presbyterian, U.S.A.,
(Continued in column 3)

Contents

EDITORIAL
Editorial Paragraphs 547
Bishop Dibelius Plunges 550

CONTRIBUTED ARTICLES
My Faith and My Neighbors, by Lea Demarest Taylor 552
Autograph Book, by Harold Ehrensperger 555

SIMEON STYLITES: The Wings of the Dove 556

MAY SURVEY OF BOOKS.
The Flight from God, by Max Picard 557
The Preacher and I, by Charles Francis Potter 557
The Cosmic Christ, by Allan D. Galloway 558
Christian Doubt, by Geddes MacGregor 558
The Enemy Within, by Raymond J. de Jaegher and Irene Corbally Kuhn 559
The Power of Faith, by Louis Binstock 560
Understanding Public Opinion, by Curtis D. MacDougall 561
The Master, by Max Brod 561
Way to Wisdom, by Karl Jaspers 561

CORRESPONDENCE 562

NEWS OF THE CHRISTIAN WORLD 564-575

CURRENT FEATURE FILMS 575

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
CECELIA C. GAUL, *Copy Editor*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*
GARLAND EVANS HOPKINS, *Associate Editor* (on leave)

Staff Correspondents

Hampton Adams (St. Louis)
Gertrude L. Apel (Seattle)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
T. P. Chalker (Greenville, Ala.)
Walter E. Daniels (Cleveland)
Hugh D. Darsie (National Council)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Boston)
W. Bruce Hadley (Omaha)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Bangor, Me.)
Virgil E. Lowder (Chicago)
Elwood R. Maunder (Columbus, Ohio)
Freda S. O'Neall (Denver)
W. K. Patterson (Kansas City, Mo.)
F. E. Reissig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Weldon, N. C.)
Alfred W. Swan (Madison, Wis.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
Bernard Causton (World Council)
João Del Nero (Brazil)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
Frank Hanlin (Australia)
K. E. Jordt Jörgensen (Scandinavia)
Grace K. Kerr (Japan)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
Pentti Palonen (Finland)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
W. T. Thomas (Southeast Asia)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1909, at Chicago, Ill., under the act of March 3, 1879. Copyright 1952 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

May 7-21. A.M.E. Zion Church Quadrennial General Conference, Brooklyn, N. Y.
May 8. American Bible Society Annual Meeting, Brooklyn, N.Y.
May 11. Chicago Sunday Evening Club; Roy A. Burkhart, speaker.
May 11. Festival of the Christian Home.
May 11-16. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Fort Collins, Colo.
May 11-16. N.C.C. General Department of United Church Women Board of Managers, Green Lake, Wis.
May 14-15. DePauw University 6th Annual Conference on Church Music, Greencastle, Ind.
May 14-18. Southern Baptist Convention, Miami.
May 14-24. Ecumenical Institute Conference on Art and the Crisis of Culture, Celigny, Switzerland.
May 15. Church Federation of Greater Chicago Commission on Ecumenical Education Panel Discussion on the Nature of the Ministry; Alden Drew Kelley, Wilhelm Pauck, Preston Roberts, Joseph Sittler, Daniel D. Williams, speakers.
May 16-18. Fellowship of Reconciliation Annual Midwest Conference, Chicago; Bernard C. Clausen, A. J. Muste, speakers.
May 16-18. Pendle Hill Seminar on Belief in the New Testament; Alexander C. Purdy, speaker.
May 18. Rural Life Sunday.
May 18. Chicago Sunday Evening Club; Edward H. Pruden, speaker.
May 19-23. American Baptist Convention, Chicago.
May 19-25. Disciples of Christ International Convention, Chicago.
May 19-24. International Churchmans Exposition, Chicago.
May 22-27. American Unitarian Association 127th Annual Meeting, Boston.
May 22-28. Presbyterian Church, U.S.A., General Assembly, New York city.
May 26-June 1. New Jerusalem Church in the U.S.A. General Convention, Baltimore, Md., and Washington, D. C.
May 27-29. N.C.C. Department of Social Welfare Church Conference of Social Work, Chicago.
May 27-June 3. Presbyterian, U.S.A., Washington State Synod Annual Meeting and Tour of Alaska Mission Stations, S. S. Prince George.
May 30-June 4. United Presbyterian Church 95th General Assembly, Albany, Ore.
June 1. Christian Unity Sunday.
June 2. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; A. Dixon Rollit, speaker.
June 3-6. Duke University Christian Convocation, Durham, N. C.; Henry Sloane Coffin, Paul N. Garber, Costen J. Harrell, special lecturers; James A. Gray lectures, Liston Pope; John Douglas Pitts convocation preacher, John S. Whale.
June 4-10. Evangelical Lutheran Church 20th General Convention, Minneapolis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Continued from column 1
missionary on the faculty of the Union Theological Seminary, Buenos Aires.

ERNEST M. FOWLER former church editor of the Oakland, Calif., *Tribune,* is now pastor of First Congregational Church, Lodi, Calif.

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, MAY 7, 1952 NUMBER 19

EDITORIAL

Methodist Bishops Defend Freedom

THE EPISCOPAL ADDRESS in a Methodist General Conference has become one of the most important stated deliverances in the developing life of American Protestantism. Not only are the Methodist bishops outlining the positions which they think their own church, with its more than nine million members, should take. But they know that their pronouncement will be heard far beyond the Methodist borders. With so much public attention centered on every word in this quadrennial document, it is a wonder that more than sixty bishops can be brought to agree on its contents. For these Methodist episcopal deliverances have a way of tackling in most forthright fashion many of the most hotly debated issues of the day. This year's proved no exception. As the report in our news pages shows, the Methodist bishops expressed themselves with courage and pungency on matters where they must have known dissent would be violent and widespread. Their address, considered as a whole, was as heartening an affirmation of loyalty to the principles of the Bill of Rights and the Jeffersonian tradition of a free forum for the discussion and evaluation of competing ideas as this country has heard for more than a decade. We were particularly interested in the portion which clearly was intended to defend the right to free speech of those Methodists who join in such a body as the Methodist Federation for Social Action with its effort to "think and preach independently and creatively upon the issues of the current social and economic order." Since a group of these same bishops has been prominent in the effort to force the unofficial federation to rid itself of its Methodist title and to throw its offices out of the Methodist building in New York, it will be interesting to see which represents the actual policy of the church's leadership—the resolution against the federation by the southeastern bishops or the courageous words of the entire episcopal council.

Prisoner Issue Stops Korean Truce Talks

DISCLOSURE by United Nations negotiators at Panmunjom that half the prisoners of war in allied hands will not voluntarily accept repatriation caused the Communists to break off the talks. It was not clear, at the time of the break, whether they would be renewed. It would be regrettable if the talks were stopped short of an armistice, but if a break has to come, the United Nations should not regret that it has come on this issue. The conscience of the world will sustain it when the facts are known. The United Nations holds around 140,000 prisoners, including over 20,000 Chinese "volunteers." Our negotiators have consistently and rightly declared that we will not force men to return to communist territory who prefer to remain outside it. After the last war in Europe when we did force men and women to return, thousands of former communist subjects were reported to have committed suicide. That would undoubtedly happen in Korea, for large numbers of prisoners know that going back would be the equivalent of suicide. They incurred communist wrath in the first place by surrendering. Persons who are impressed with communist morale should ask themselves how it happens that we hold this huge number of prisoners. A major reason is that only a small fraction of them are convinced Communists. The rest are conscripts. They took the first opportunity to surrender because they had no heart for the cause they were forced to fight for and because we promised they would be decently treated. On the whole, that promise has been kept. Through an educational program and the efforts of Christian missionaries, at least half of them have renounced communism. This was a further act of trust in the good faith of the United Nations. To betray this faith by turning these men over to communist vengeance would be morally revolting and politically suicidal.

Mrs. Uemura Writes to Mrs. Ridgway

NEVER BEFORE in American annals, so far as we know, did the wife of a high-ranking officer of the U.S. army receive such a letter as came to Mrs. Matthew B. Ridgway in Tokyo on April 20. The letter was written by Mrs. Tamaki Uemura, who is probably the best known woman in Japan aside from the empress. Certainly she is the Japanese woman best known in this country and among the Christians of the world. Mrs. Uemura's letter pleaded with Mrs. Ridgway to try to induce her husband to "isolate immoral U.S. troops" from Japanese brothels and to do what he could to end the seduction of Japanese girls by American servicemen. To make sure that her letter was not ignored, Mrs. Uemura published it in Japan's largest women's monthly. She packed it with terrible figures, among them the charge that Japanese girls seduced by American soldiers have borne 200,000 illegitimate children and deserted many of them. It can be taken for granted that Mrs. Uemura would never have written such a letter

had she not been convinced that a condition of the utmost social and moral gravity exists in Japan. She is no sensationalist and no publicity-seeker. She is, however, in addition to being an outstanding leader in the Christian movement, a member of the National Public Service commission which supervises activities of the Japanese police. As such, she is in a position to know what she is talking about. Officialdom may try to shrug off such a letter by saying something about the moral laxity inseparable from a military occupation too long continued. But American pride should be stung at this revelation that matters have reached such a pass in Japan that such an appeal was made, and not to the general commanding but to his wife in the hope that by this method of approach action could be secured. The Uemura letter hardly suggests that the American occupation, for which such great things have been claimed, is ending "on a note of triumph."

Ohio Claims Inheritance Tax On Bequest for Masses

HERE'S ANOTHER wonderful church legal case—wonderful, that is, for the lawyers. A spinster in Ohio, Margaret Shanahan, died and left $8,000 to be expended for Roman Catholic masses for the repose of her soul. Since canon law forbids priests to accept money for masses which cannot be said within a year, Religious News Service points out that carrying Miss Shanahan's bequest into effect would require distribution of the masses over a wide area. The state of Ohio, through its tax commissioner, C. Emory Glander, tried to levy an inheritance tax on Miss Shanahan's $8,000. The probate judge ruled against the state. He pointed out that the masses will be said here, there and yonder, and hence that the ultimate recipients of funds from the estate cannot be identified and required to pay inheritance tax. But the state has carried the case to the district court of appeals, which heard arguments during its April sitting in Fremont. The state contends that since Miss Shanahan left the money for the repose of her own soul she was thereby paying for the performance of a personal service—and that this cannot be construed as a tax-exempt charitable contribution. It looks to us, as we have said, as though Commissioner Glander has started a suit which could gladden the hearts of the legal profession for years. We don't know how far the state of Ohio is prepared to fight this contest. But the principle of taxation advanced by its tax commissioner has implications for church teaching—to say nothing about church finance—of such a nature that the church's authorities can be counted on to keep it in the courts until, to use that good old phrase, the last remedy is exhausted.

France 'Saturating' Her Colonies in Wine

WHEN the French National Assembly unanimously gave preliminary approval to a bill raising the daily wine ration of French soldiers to approximately 1½ pints, *Time* had a genially satiric report in which it told how one deputy had explained that lack of wine is what's the trouble with the French army. Wine, explained this deputy, a Gaullist and by merest coincidence a winegrower, "induces a state of euphoria that gives one confidence." Some Frenchmen, however, are not so convinced of wine's merit, as a euphoria-inducer or anything else. Many of these are medical men and missionaries in the French colonies. According to the Swiss Evangelical Press Service these men report that the tremendous increase in wine exports to the French colonies "is having a catastrophic effect on the health and well-being of the natives." Figures on liquor imports into various parts of the colonial empire show that the deputy who told the National Assembly that France is "saturating" its overseas possessions with alcohol had plenty to support his charge:

	1938	1950
French West Africa	2,883,850 gals.	7,540,000 gals.
Madagascar	87,627 "	257,152 "
Cameroons	1,102,440 "	4,378,178 "
Fr. Equatorial Africa	604,953 "	2,852,310 "

Recently the National Assembly has discussed the alarming increase in the use of liquor within France itself, where the yearly per capita consumption is now 16 gallons. Marc Boegner, president of the French Protestant Church Union, has talked the situation over with the president of France, mainly with the hope of securing some action to slow down the liquor flow into the colonies. But the bills introduced into the National Assembly to accomplish this have all been shelved, and recent efforts to revive interest on the part of the French national legislature have produced no effect. "The reason," says the Swiss press service, "is not only indifference on the part of the parliament, but also the fact that many deputies are closely connected with the alcohol interests." Yes, we've known that kind of economic determinism over here too.

Churchmen Lead in Flood Relief

MUD-COVERED men gathered around an altar made of sand bags on the levee protecting Omaha and thanked God their city had been saved from the raging Missouri. The altar had been raised by the chaplain of one of the National Guard units which came to the help of the threatened cities. Religious News Service says that all up and down the river ministers, and laymen rallied by their churches, came to the aid of endangered and destitute sufferers. The Red Cross set up food and clothing depots in churches, and some of them supplied emergency shelters for the 120,000 who were made homeless by the flood. Congregations and churches outside the flood area rallied their people to go to the bottom lands and work on levees. When the crest had passed Omaha, Kenneth L. Hubler, president of the Omaha ministerial association, called on volunteer workers to go to their churches to attend thanksgiving services. Men came "caked with mud from work on the levees, and women, weary from caring for their young in temporary shelters or from toiling through the night at the river front to feed the flood fighters." The record of the churches in the flood area has been magnificent, and of course not a fraction of the heroism and self-sacrificing work has been told. But now what happens? It is likely that hundreds of churches have been destroyed or ruined in the 100-mile zone in which damage was greatest. Who

is going to help them? Each denomination will do what it can for its own, but that is not good enough. There should be a concerted effort on the part of all denominations, whether their churches are affected or not, to help meet this disaster. We are disappointed that we have yet to hear that Church World Service, the interchurch agency to which the churches have the right to look for disaster relief, has done anything in this emergency. Its first move could be to collect information to put before the churches concerning the dimensions of the task to be performed. It helped in the Po valley a year ago in a similar situation. Humanity in the Missouri valley is also suffering and in need of help. Why not help here?

Must Headquarters City Be Free From Prejudice?

FREEDOM from racial discrimination was the first and most important of the "criteria" by which the National Council's advisory committee undertook to judge cities suitable for that body's headquarters. Perhaps failure to find any city which has "freedom from racial prejudice in all community life" was what finally caused the committee to throw up its task without finishing it. In our opinion, the committee should never have accepted any such counsel of perfection. No element in the American social scene is changing as rapidly as the relations between the races. Many communities which a few years ago were dominated by flagrant discrimination have radically changed their ways. Hotels, restaurants and forms of transportation in these cities now are equally open to members of all races. The more fundamental equalities of educational and economic opportunity are also advancing. Full equality and freedom have not been universally attained, but progress is so marked that it is absurdly shortsighted to use the present status in any city as the major ground for determination of its eligibility for consideration as the permanent site for the National Council headquarters. Indeed, if this matter has any bearing at all, an argument might be made that the N.C.C. headquarters should be located in the most racially prejudiced city to be found! It should help change such a city! It should minister, as well as being ministered unto. The National Council should become an important factor in the achievement of an improved relationship between the races. It is all very well to make this factor decisive in the choice of a city in which to hold a convention, but to make it the basic consideration concerning location of a permanent headquarters is something else again. Other considerations of a wholly nonracial character must be taken into account and persons of every race have an equal interest in seeing that they receive proper attention.

Move to Lift Quality Of Church Press

IN AN EFFORT to raise the quality of America's Protestant papers, the Associated Church Press has employed William B. Lipphard to serve as its paid executive secretary. Dr. Lipphard will retire next fall as editor of *Missions,* the monthly magazine of the American Baptist Convention, and will thereafter devote part time to the service of the 111 papers which hold membership in the A.C.P. In his 30 years as editor Dr. Lipphard has demonstrated that journalistic ability and an unusually courageous editorial policy can lift a denominational organ to a position of considerable influence. Now he will have an opportunity to devote his energies to a variety of cooperative measures to improve papers which have an aggregate circulation of 5.5 million. The Associated Church Press can serve as a vehicle through which religious papers, several of which have recently made substantial advances in content, in typography and format and in circulation, can work together to secure the services of better writers. Cooperatively they can also secure professional advice concerning improvements in the way in which they carry out their important function. At its recent meeting in Washington, the A.C.P. was told by Frank L. Mott of the University of Missouri school of journalism, who headed a panel of experts that had studied a number of church papers, that he was "much impressed with the improvement of the church press as represented by these periodicals over what I observed when I made some study of them in the late 1930's." Willard E. Shelton, another member of the panel, seemed to agree, although he noted that editorials "should be primarily journalistic rather than homiletic." John T. Stewart of the *St. Louis Post Dispatch* said most writers of church news would benefit from a study of English verbs. Dr. Lipphard can be counted on to increase the healthy attitude of self-criticism evident in the church press and to help it make use of opportunities for improvement which are numerous.

Can Africans Trust White Rulers?

ON THE SURFACE there may seem to be slight connection between the legislative battle raging in South Africa's House of Assembly and the simultaneous conference in London to consider formation of a new dominion in central Africa. In Capetown Prime Minister Malan's Nationalist party is jamming through parliament a bill which will strip the supreme court of its right to pass on the constitutionality of legislation. A few weeks ago the court threw out a law which took from "colored"—i.e., mixed blood—citizens most of their voting rights. (See editorial in our April 2 issue.) Now Dr. Malan intends not only to make parliament henceforth the judge of the legality of its own acts, but also to re-enact the voting law vetoed by the supreme court. In London, representatives of Northern and Southern Rhodesia and Nyasaland are meeting with British delegates from the Churchill cabinet to draft a plan for federation of the three territories. But the most significant fact about the meeting is that the natives who came from Northern Rhodesia and Nyasaland have refused to attend. It is clear that the Negroes suspect the whole scheme as a trick on the white man's part to squirm out of past promises, to deprive them of such protection as they have hitherto had from the colonial office, and to impose the restrictive race laws of the present self-governing Southern Rhodesia throughout the proposed federation. The struggle in South Africa and the refusal of native delegates to enter the London meeting are at bottom parts of one great problem—the growing conviction of the African that he

cannot trust a white ruler and that the time has come when, if he is to gain or even retain his rights, he must proceed on this assumption. On page 566 our South African correspondent gives a fine background report on the present crisis in the Capetown parliament. Don't miss the most important sentence, which is the next to the last in the second paragraph. That sentence is history—probably grim history—in the making.

Fostering a Cult of Self-Deception?

AS THE PEACE TREATY with Japan went into effect on April 28, several things of interest happened. (1) SCAP—the military headquarters of the Supreme Commander of Allied Powers—closed. (2) The offices of the American command in Tokyo were moved. (3) The military occupation was declared at an end. But the American forces remained in Japan, and their commander continued to be the man in real control. As the *New York Times* said editorially, "It [the coming into effect of the treaty] will not change materially the relationship between Americans and their former foes." About all that will be changed in the actual situation is the names by which things are called. Simultaneously, the Japanese government declared that it would start immediately to build its armed forces, as the peace treaty encourages it to do. But it would not call them by that name, since the constitution adopted at American suggestion renounces the possession of armed forces. About the same time these items were coming from Tokyo we noticed in the Worldover Press news service a brief report from Stockholm. This said that Swedish children, who had shown an aversion to the dull gray gas masks issued them, had been induced to don with enthusiasm new gas masks made with scarlet cloth. Do such incidents suggest that the world crisis has reached a stage where we are trying to fool ourselves into believing it isn't here by applying new names to unwelcome facts or painting out grim reminders with new colors?

Television Brings Gotham's Easter Parade to the Hinterland

THANKS to television, the rest of the nation this year got a good chance to see what New York's celebrated Easter parade is like. The revelation did the city's reputation as a religious center no good. Newspapers across the nation expressed their disgust at the spectacle staged—and we mean staged—on Fifth avenue. The *Buffalo Evening News*' comment, "A tawdry commercial carnival," was typical. The Protestant Council of the City of New York protested that "Christian people of all churches, and indeed all decent-minded citizens, must have been shocked and scandalized." . . . The Senate has voted $9 million to pay claims by citizens of Japanese ancestry who were rounded up in concentration camps soon after Pearl Harbor. More than $133 million is asked by these people, victims of the most outrageous flouting of civil rights in our history. The Japanese American Citizens League says that these claims are at last beeing processed with something approaching speed and efficiency. But the blot can never be wholly wiped off the national record. . . . The Baptist Joint Committee on Public Affairs has drafted C. E. Bryant of Baylor University (our Texas staff correspondent) to head a study of all the instances in which tax funds have been used for church purposes. Look for some interesting and unexpected facts.

Bishop Dibelius Plunges

AFTER YEARS in this business we have become very nearly surprise-proof so far as the acts of churches and churchmen are concerned. Nevertheless, developments still come along every once in a while which jolt like an explosion on the Nevada flats. After the first shock has passed, it is hard to believe that whatever has happened really happened. That's the way we still feel about the proposal made by Bishop Otto Dibelius, head of the Evangelical Church in Germany, that the churches, Protestant and Catholic, conduct the proposed all-German elections on national unity over which the Allies and the Russians are now wrangling.

The Catholic hierarchy in Germany is reported to have turned a cold shoulder to Bishop Dibelius' proposal. But it has been praised in East Germany, and it is now a matter of record. As such, it can be revived at any time. Seen against the Lutheran tradition that the church stays out of politics, this Dibelius offer to have the churches supervise what would be the most bitterly fought election since 1933 is nothing less than amazing.

Since the war, to be sure, there has been a good deal of talk about the obligation of the German churches to keep the state aware of its moral obligations. But even the mild gestures toward political activity of a Pastor Niemöller have brought down heavy ecclesiastical condemnation. Now Bishop Dibelius has suggested that the churches assume a responsibility which would thrust them into the very heart of Germany's raging political maelstrom.

I

Bishop Dibelius knows this. He knows that his proposal if accepted would put the German churches into politics with a vengeance. He also knew, when he made it, what the response would be. He knew that other bishops and Protestant leaders would be sharply critical, that the Catholics would back Chancellor Adenauer and so would turn his plan down, that the three Western occupying powers would greet it with chilly silence, and that the only initial words of approval were likely to come from the eastern zone—in itself, a handicap. Yet the bishop went ahead. We can place only one interpretation on his decision to do so.

We believe that Bishop Dibelius took this step because he thinks that the people of Germany—all Germany, east and west—are so deeply opposed to permanent division, are so determined to see their land reunited, that this constitutes a moral pressure on the churches to act if, by acting, they can serve as instruments of the popular will. Bishop Dibelius, it should be borne in mind, is one of the few German leaders who circulate constantly throughout both parts of Germany. His own Berlin diocese lies in both East and West Germany. As head of the EKD he serves

churches in both zones. In his own person, and even more through his pastors, he keeps close to popular feeling in both the People's Republic and the Federal Republic. If there is any man in Germany who really knows what all kinds of Germans are thinking, Bishop Dibelius is that man.

II

The Communists have warned that incorporation of West Germany in the proposed six-nation European Defense Community would mean the permanent division of the country. (That would probably prove untrue, but such a division might prove "permanent" in the sense that it would last for a few decades or until the outbreak of World War III.) On the other hand, the Allies have set May 17 as the date on which formal adherence by West Germany to the Western bloc must be signalized. On that day Mr. Acheson, Mr. Eden and M. Schuman will gather in Bonn to watch Adenauer put his signature on the dotted line. That same afternoon they will all fly to the Hague, where Adenauer will sign another agreement committing West Germany to contribute 12 divisions to the six-nation army of the European Defense Community. In other words, to the German whose first and absorbing interest is the reunification of his country, May 17 looks like showdown day.

The Russians are trying to keep Adenauer from signing on May 17, or are trying to keep the Bonn parliament from ratifying his signature, by making a series of offers which look good to a lot of Germans. They offer a completely unified country after a national election to choose a new government; absolutely unfettered sovereignty; withdrawal of all occupation forces and the end of all occupation costs; lifting of all trammels on industry and trade; freedom for the new government to raise and arm its own army, navy and airforce and to make such use of them as it sees fit.

The West is trying to meet this Communist offer by putting pressure on the Adenauer government to hasten its acceptance of the "contractual agreement" which the West offers, and by insisting that the Russian offer is not to be taken seriously. Secretary Acheson told the American Society of Newspaper Editors recently that all the Russian offer amounts to is malicious trouble-making. Maybe so. But that doesn't alter the fact that the contrast is so striking between what the West is actually offering the Germans and what the Russians say they are ready to offer that it is capable of making trouble, and plenty of it.

Russia offers an outright peace treaty; the Allies only a "contractual agreement." Russia offers a reunited nation now; the Allies make no offer at all concerning reunion. Russia offers complete sovereignty and withdrawal of all occupation troops; the Allies limited sovereignty and continued occupation. Russia offers a revived trade with the East; the Allies offer the advantages of the Schuman plan but no promises as to where production stimulated by that plan can be marketed. Russia offers a revived German fighting force; the Allies offer to allow Bonn to raise 12 divisions, but only if these are incorporated in a European army where they will be under EDC orders and commanders. The Allies have also let it be known that, on the day Adenauer signs up to provide those 12 divisions for the EDC army, they will formally warn his government of trouble to come if at any future time West Germany tries to pull out and regain control of its own armed forces.

Chancellor Adenauer is almost sure to sign the "contractual agreement" as it stands on May 17. He will do this, first of all, because he genuinely believes that putting West Germany permanently into alliance with the West is for the good of Germany. But he will do it also because he knows that without the active support of the occupying powers what little chance he has of carrying next year's elections against the Social Democrats will vanish. But what the West does not realize as it puts pressure on Adenauer, or what it at least will not publicly admit, is that by signing and ratifying the documents that are to be placed before it on May 17, the Bonn government will be creating new tensions and dangers for itself.

III

The tensions will arise within Germany, between those who will insist that by joining the European Defense Community the Bonn regime has scuttled the hope of German reunion and those who will maintain that it has kept Germany from being swallowed by the communist dragon. The dangers will be implicit in the fact that the Communists will still have offers to make which may persuade a great majority of all Germans in both zones that Bonn, by aligning with the West, is showing its incapacity as a bargainer and is betraying the German future.

For the Russians can make more offers. Their present offer, as has been said, must look very attractive to many Germans when contrasted with what the Allies are offering. However, if this does not prove enough to keep West Germany from entering the anticommunist alliance, Russia can offer national elections under more favorable conditions than so far suggested. If that doesn't work, it can offer to sacrifice its East German puppet state as a means of hastening German unity. And if *that* does not work, it can make the offer which the Allies would have no way of countering—it can offer to hand back the territory in the east now held by Poland. Poland would howl, of course; but if the Cominform in the Kremlin decided to pay that price to get the West Germans to repudiate Adenauer's deal with the West, there would be nothing much Poland could do about it.

Bishop Dibelius has seen this kind of crisis coming in Germany if the West German government, at Allied insistence, decides to pay no attention to Russia's offer to negotiate a peace treaty and national reunion but to push ahead to adherence to the anticommunist alliance. That is why he made his proposal. If the Russians would not accede to the Allies' demand for an election supervised by the U.N., and if the Allies would not accede to the Russian demand for an election supervised by the occupying powers, then how about avoiding a final break now by an election supervised by the churches?

The move may have been wise or otherwise. In any event, it reveals that the bishop knows that when we push for what may be a longtime division of Germany and the incorporation of German troops in an anti-Russian military alliance, the German people are not with us. He also knows that if a break comes on these issues, most German Protestants will not be with us. His move, therefore, had a significance which we had better not miss or discount.

My Faith and My Neighbors

Second Article in the Series on 'How My Faith Helped in Decisive Hours'

By Lea Demarest Taylor

TO SAY how a firm faith was developed, and how a conception of what is just and right grew, is difficult. I had the great advantage and privilege of living in a family in which religious faith was a part of everyday life. My father, Graham Taylor, grew up in the Dutch Reformed Church. His father was a pastor, the fourth generation of the family in that ministry. My father followed the family tradition, and on graduation from the seminary served a rural parish for seven years. Here his first contact with class distinctions between landowner and tenant farmer, between "old" families and "new," between wealthy and poor, gave him a start on his "concern for all mankind." Later in an industrial community in Hartford, Connecticut, he helped the Congregational church which he served for twelve years become a service center to a downtown community. Here he had to find out for himself—since few sociology books had yet been written—what were some of the human and environmental factors that influenced human relationships and the behavior of individuals.

Resources of a Christian Home

In Chicago, as the first professor to teach sociology in a theological seminary, he was able to put his experience to the test of analysis, and to build educational methods to help his students understand life and relationships in a family, in a community, in a nation. He helped them obtain practical experience in community work, building toward constructive living while also working against destructive forces. He was one of the earliest theological educators to teach that religion involved a relationship not only of God to man and of man to God, but of man to man. Late in the 19th century and early in this he strove to bring the church face to face with its social responsibility, and challenged it to demonstrate its faith in works. Back in 1913 he published a book called *Religion in Social Action.*

My mother had grown up under similar influences. Her father was a professor in the Dutch Reformed Theological Seminary, and all her four brothers were ministers. Through her firm, calm, steady, loving care we growing children gained in security and poise, which strengthened the inner resources of our religious faith. Family prayers started each day. As children we always shared in family discussions and in all important family decisions, so it was not difficult later to continue the pattern set in childhood.

One of the most important of these family decisions came when, after a student survey of a crowded, cosmopolitan industrial community of Chicago, my father, following the precedent set in Toynbee Hall in London and by Jane Addams at Hull House, planned to establish a settlement which would be of service to all the people of that neighborhood. The family decision to move into the large, old and rather decrepit residence in which the work was started took courage on the part of the parents, since many friends warned them that it would be unsafe for a family of four children to live in such a community. To the children it was more of an adventure.

Chicago Commons

In founding Chicago Commons as a completely nonsectarian settlement, my father faced opposition on the part of many good church people, who did not understand the purpose of the then new idea of a social settlement and felt that money might be diverted from missions. But his concern was for the broader aspects of the life and the problems of the whole people. His faith was firm and the settlement work began in 1894 and has continued ever since. In the beginning this was considered a very "radical venture," as is often the case with anything new and untried. As he became acquainted with the community and the life of the people, he saw that he would have to take a stand on some of the basic causes of family need. He did not hesitate to work for better industrial relations, for the elimination of the sweatshop and of child labor, and for honesty in government.

These situations as they arose were freely discussed in the family. The actions taken were frequently challenged publicly. As children growing into adolescence and adult life, we absorbed principles of faith and strong belief in a just God which were sharpened and strengthened as we shared in these day-by-day experiences in the settlement.

Looking Back on Decisions

I have been asked to discuss how my faith helped me when the time came to make important decisions of my own. I have felt it important to describe the setting in which faith was nurtured and challenged. For I have continued living and working at Chicago Commons, the social settlement founded by my father, and life has been one continuous round of decisions. I have sometimes felt that heaven would be a place where no decisions have to be made! As one looks back, decisions which seemed great at the time do not loom so large. It is as though one looked at them through the wrong end of an opera glass.

Chicago Commons is close to the heart of Chicago, and has been in a strategic position to see reflected in the lives of neighborhood people many of the great problems of the country and even of the world. For here have lived families representing many national and racial backgrounds, adhering to varied faiths, differing in economic needs, living in houses often unfit for family life, and many who had to grow to understand the processes of democratic living. Deeply involved as I have been in the administration and program of the settlement, with its problems of staff and neighbors, its relation to the needs of the local community, often closely akin to broader issues of public policy, scarcely a week passes without calling for some decision which seems of very great importance. At the same time,

as one looks back one becomes conscious of some firm foundation of faith, some "life line," which has more or less unconsciously undergirded daily life, so that when the need came it was there, and the way seemed clearer for whatever decision was required.

When the Great Depression Hit

Out of many complicated situations one stands out in my memory. It was during the thirties when the depression hit hard in our community. Families which had always maintained a proud independence were encompassed by anxiety, and were forced to face the fact that they must seek help for the basic essentials of food and shelter. Heartbreaking situations poured in upon the settlement, for we were close to the neighborhood and the people felt that we would certainly be able to help.

As public and private resources were slowly rallied to meet the overwhelming effects of a great economic depression, the settlements of Chicago gathered together the heads of families who might be able, through a sharing of experience and through joint planning, to find ways of helping themselves or of working together toward their common welfare. The fellowship of that group did much to maintain the morale of men and women unaccustomed to unemployment.

A crisis arose in the city when public funds for family relief were at low ebb. It was announced that it would be necessary to close the relief stations for a couple of weeks until other public funds became available. To those not directly involved, this seemed the only practical solution. To the families of the unemployed, it meant unmitigated suffering. It was felt by the unemployed group with which we worked that a demonstration must be made which would try to block such drastic action.

Collaborate with the Communists?

As the matter was discussed the idea of a "hunger march" seemed the only possible dramatic way of calling public attention to the fact that children could not be fed unless food was made available, and to the necessity of finding funds to meet such a serious situation, since work was not to be had. But as the plan developed, another group of unemployed sponsored by radical propagandists proposed joint participation in the "march." It was recognized that the sponsoring group was noted for taking advantage of any occasion to put forth propaganda along lines that would give evidence of their political philosophy. In spite of the fact that the original group were completely at variance with the second group on this point, it was decided, after much deliberation, for this occasion only to consent to joint participation in the march, in order to emphasize the common need of families of the unemployed in this crisis and to give strength to the plea, and also in order not to have a rival demonstration.

There were many controversies about procedures, about banners to be carried, about what to do if the city failed to give the necessary permit. But the date was set and preparations went on.

What is important to the purpose of this article is the decision that had to be made by those responsible for agency programs. Should we participate in this demonstration? The staff of the settlements had worked very closely with their neighbor groups. The great need of making some sort of demonstration was obvious. Everything else had been tried. This was the "hour of need." Would participation in the march be interpreted by the general public as endorsement of any propaganda that the more radical group might choose to introduce, perhaps at the last moment? As we talked over this serious matter, the strength to decide became clearer. It was a citizen and a neighborhood responsibility to stand by and with our neighbors. Each of us relied on the faith that was ours which made it possible to hold together in this decision.

When Faith Was Rewarded

The permit to march came at the last moment. The men and women—all from families suffering from unemployment, representing a cross section of many opinions and many nationality and racial groups—marched through the center of the city, and the staff workers marched with them. It was an unforgettable demonstration. It called serious public attention on the streets and in the newspapers to the need for action. Such action was forthcoming before the crisis grew too great. The motives of the staff could be understood and no serious consequences were felt. The experience of trying to work directly with a group with which they had fundamental differences taught our neighbors much and strengthened their belief in a democracy that would and could meet such a crisis.

I have used this instance to show that faith in democratic procedures is often put to severe tests, and that judgment must be tempered by understanding of all that lies behind decisions. If our democracy is to be strengthened the Bill of Rights must be understood and courageously put into action. Respect for the worth of the individual and for the brotherhood of mankind must be demonstrated in day-to-day living. But each decision for any action must be made in the light of the current circumstance.

Race Changes Bring New Decisions

The community service into which I have put my life has always been available to all neighbors regardless of race, nationality or creed. This philosophy is often given lip service, but it is also often not put to a test until some crisis arises. It is easy to proclaim the doctrine of the brotherhood of mankind, but I have observed many instances where faith in that doctrine has not been evidenced in "works" when a crisis decision must be made by an individual, an organization, a church or any other group.

In our neighborhood with a population of many nationality groups, most of them minorities in the population of the city, but until eight years ago only whites, we tried for years to build a feeling of understanding with Negroes resident in other communities. We invited such groups to various community occasions. We developed interracial sport events. We carried on a summer interracial project with children and interracial camping. On the staff were one or two members of the minority group.

Then one unforgettable afternoon a frightened Italian neighbor telephoned to say that apparently the ownership of the building in which she lived had changed hands. The new landlord, a white man, was showing a succession of Negro men and women some vacant apartments in the building. He had even shown some of them her apartment.

She was alone with her two small children. What should she do? We called immediately, and tried to reassure her that these were people needing apartments, that they probably had children too, and that they had no intention of harming her.

But she was frightened by the many myths that bring on tensions. The next day we heard that she had moved in with relatives. Within a few days the entire house was occupied by at least a dozen Negro families transplanted from other seriously overcrowded sections of the city.

Negroes in a Despairing Search

The following morning two Negro men, fathers of families of young children, came and said: "We know that you are a social agency. Last night a can of gasoline was set on fire at the foot of the stairway leading to the apartments we have just occupied on the second floor. We got the children out through the windows, and the fire department put out the fire before it gained headway. But what we want to know is, Will the neighborhood ever like us and will we be able to sleep nights and feel that our children are safe?"

They went on to tell us that they had lived long in one or two rooms in a crowded dark tenement on the south side, looking daily for more healthful quarters. They saw an advertisement in a south side paper which read, "Nice light rooms for rent." When they applied at the real estate office they were told that if they were interested they would have to put up two months' rent in advance on a furnished room basis. They asked the location and were told that they would not be given that information until the apartment was ready for them. They decided to take a chance. Anything was better than where they had been living. So one day they were told they could move that night. They did so, and went to work the next day. When they returned home they found the family very fearful, because as they said "it seems to be a white neighborhood, and the store people are unfriendly." And that night came the fire.

Effects of the Racial Decision

Through the city's commission on human relations police protection was guaranteed to that house on a day-and-night basis, and was maintained for months, while other houses suddenly changed hands and needed police protection until the neighborhood became less fearful. The community became a so-called "tension" area. A number of fires were set over a period of several years, and in one of them five children and five mothers were unable to escape from a midnight tenement house fire, later proved to have been arson.

The decision of the settlement to serve all the community without discrimination of any sort had never been questioned by board or staff, so no major decision had to be made on that point. The resident staff was quickly strengthened by the further addition of qualified Negro workers. But as our new neighbors began to participate in the program of the settlement, day-by-day decisions had to be made, many of which were very difficult.

Changes in program proved essential. A shift had to be made away from the few mass activities of game room and dance, since the majority group could use these to exercise a power of discrimination for which the settlement policy could not stand. Attendance dropped severely, especially in the adolescent age group and among the girls. Adults who had long participated in the activities, who had shared in interracial programs, felt hurt as they faced the fact that the neighborhood change meant a change in intergroup relationships within the house, and meant that if they participated in its program they must accept the fact that the new neighbors could also participate. Some withdrew. The staff had to be prepared to interpret to the board, the contributors and the public what this meant in decreased attendances, in work with smaller groups, in the need of skilled staff to handle increasingly difficult situations.

Only a Firm Faith Will Suffice

These day-by-day decisions had to determine whether this or that procedure would be more likely to bring about better understanding between neighbors, or how to meet the constant challenge to a nondiscriminatory policy which came from very vocal teen-agers, who felt possessive about the use of the gymnasium and other club facilities and reflected in extrovert fashion much of what was being expressed in the homes and shops of the community. To carry forward, to feel that in the long run a steadfast policy would win, to work to build back friendships and help create understanding, to be willing to try out new methods, to be willing to recognize failure and to start over again, to maintain a firm stand in civic, political and other neighborhood groups—all called for a reliance on the firm faith and religious conviction of each member of the board and staff and some individual neighbors which steadied the purpose and guided the procedures through the difficult years which are still with us, since the tension is still just below the surface.

However, we have had the satisfaction of seeing some friends and neighbors who had withdrawn, return. We have seen some individuals gain courage to speak out. We have seen outward acceptance of the right of minority groups to shop and be citizens. We have seen the power of the vote level discriminatory practices in the precinct. Yet a definite geographical line is still there, invisible but real, and drastic efforts are still made to prevent a wider spread of the mixed population.

This situation has been presented because for many people as for me there is an inner strength that comes when one is faced with a problem that may not bring a dramatic crisis where a great decision must be made. This inner strength prevents the wearing down of will power, builds up courage to keep a steady pace, to know how to face difficult circumstances, to be willing to build over again in case of some failure, and to maintain faith in the power of a firm belief in the doctrine of the brotherhood of man as it was lived in the life of Jesus Christ.

'Do Not Open Until Christmas'

SEALED unrelentingly a hard year long,
Good will and tenderness break into song,
But by some curious logic, fearful men
After the season, seal them up again.

ELINOR LENNEN.

Autograph Book

By Harold Ehrensperger

THAT REPOSITORY of everything trite and banal in sentimental expression, the autograph book, with a place for name and address *cum* an appropriate saying or verse, has in these latter days of unpoetic and unromantic existence been changed. It was at a youth conference in western India that I first became aware of what is happening. As usual at such conferences, there were the autograph books with their owners smiling so sweetly that even a confirmed anti-autograph-signer would have felt embarrassed not to oblige.

I collected a pile of the books and took them to my tent to sign in the leisure of those few hours when Indian boys were not coming to ask who made God, or when Indian boys and girls *together* were not trying to put me on the spot about boy-and-girl relationships, and freedom in general, and American morals, and especially about the truthfulness of certain things they had just read about this or that "simply wonderful" movie star. I had other reasons for taking the books away, but the main one was that I did not know what to write. I have always flattered myself into believing that one of these days I would write something in such books as these that would be worth reading.

Noble Sentiments

When the lights of the camp had all been put out, and only the cascading conversation of Indian boys could be heard—a flow of language which seemed to leap and bound recklessly without any sequence or any attempt at being understood—I put my lamp near the pile of books, expecting to fall asleep in the midst of reading the silliest twaddle imaginable. And I was not to be disappointed. On the first page I read: "The future is as bright as God's promises;" "It pays to live for Christ;" "When I rest, I rust." I turned over as I read this one, for I was really resting, and I felt a certain fear that I might be guilty of ferric oxidation! These were great sentiments, I said to myself, just the kind that would be a match for the matter-of-fact world in which these Indian young people found themselves.

A little further on in one book I read: "The Scriptures teach us the best way of living, the noblest way of suffering and the most comfortable way of dying." That was a dilly! "The Jesus way may not always be the easiest way, but it is always the safest and happiest way." That, I felt, would be a solace when the going got tough. The last one I read, signed by a man whose name was distinctly American and who said he was a member of a "team" doing evangelism for youth, was this: "The milk and honey is beyond this wilderness." What an obvious and vicious bit of escapism that was, I thought. What kind of Christianity are we preaching to Indians who are suffering? How much sense is there in saying again that there will be "pie in the sky, by and by"?

I was about to give up on this note, refuse to sign the books, and turn away in despair when my eye caught sight of a page of neatly written script, carefully penned without flourishes. I began to read:

> For you: I do now say give up believing in God. More than that, believe in yourself. Believe in man. Live for people and they will make you live forever. Though full of miseries and trouble, this life is worth living. Do not try to seek escape from this, but struggle hard to make this life happy for all.
>
> But only wishing is not the end. Our struggle must be based on the realization of life. Today there is one reality common throughout the world. There are, for example, many people who suffer from starvation and oppression while at the same time there are people who exploit and oppress their fellow men. This state of affairs is so general and widespread that people have begun to take it for granted. You, as I have often heard, call it *Kismet,* but I call it your ignorance. Let the capitalists of India, like Tata and Birla, suck the blood of the millions and millions of our country, and you call it *Kismet.* Let the Americans, Britons and French exploit the Asians and keep them slaves, and call it *Kismet.*
>
> But if this is *Kismet,* then I tell you the rising masses of the world are struggling hard to take destiny in their own hands. Come out of the world of pessimism and see a new sun rising in the East. A new world is being born.
>
> Ignorance is the greatest sin, and you keep yourself ignorant of the fast-changing world. Like the youth of other countries, why do not you align yourself with the masses in the struggle against capitalism and imperialism? The days of religion are gone. Religion cannot solve a single problem of life in the present world of materialism. It is a means of propaganda in the hands of capitalists to exploit the minds of innocent people. Like the detective novels and fictions, religious books are the stories of the past world and give you nothing but pessimism, persuade you sometimes to commit suicide. They preach you to hate this life and you dream of paradise. Make this world paradise, and there is no other world than this though it is a hell at present.
>
> Man is not on this earth only to be happy, he is not there simply to be honest. *He is there to realize great things for humanity and to attain nobility.*

The little book I held in my hand seemed suddenly to be pulsating with life. Here was no stupid sentimentality; here was wishful thinking put down where it might do the most good, propaganda that had reached into autograph books for all to read and meditate over. As I thumbed through one or two other books I found similar statements. Something had happened, something new had come into the purpose of these books. The young Communist who wrote this was using a clever device. In a way the Christians were doing the same, and the number of entries taken from the Gita made me know that the Hindus also are proud of their sacred books. Yet what the Communist had written was something more; it was a rousing statement that made one come alive as he read. It was a declaration that was as startling as it was cocky and dogmatic.

India as a Testing Ground

The young people of India are rubbing shoulders with Communists. If they can meet them on their own ground and write positive declarations that are as forthright as this, and if in this present they can make those declarations living realities, then they may have an answer to com-

munism. But the pious phrase, the endless shouting of words and the empty idealism of which we have been guilty, will not avail. India, in contrast to America, might be the testing ground because she has both Communists and Christians. Here both can be heard, and their lives can be tested. Might not the keenest strategy possible be the throwing into India of all the finest possible forces and resources of Christianity to show to Indians and hence to the world that Christianity does have the power to stand against all the promises of communism?

I did not write in the autograph books that night. I went to sleep thinking about the testing ground and wishing that Christian forces might rally to the great opportunity here. It would be no little undertaking. It would be the result of imagination and planning that would be the advent of a new birth of Jesus in this 20th century. The next morning I merely wrote my name in the autograph books. I wanted to write "Christian" after it, but I hesitated, knowing what that might mean. I did do something that I thought was constructive. Instead of giving the talk I had planned for vespers the next day, I read the statement in the autograph book, and I suggested to the young people that they spend their "quiet hour" creating something from the Christian point of view that was as realistic as what the Communist boy had written. That, it seemed to me, might make the camp a worthwhile experience for Christian youth in India.

'A God of Greatness'

When they had completed their writing I made a further suggestion. I said: "Instead of writing in the next autograph book something like 'Yours and His,' why don't you write what you have just written?" Later in the day I saw a boy writing eagerly in a book, and when I looked over his shoulder I saw this much: ". . . to realize great things for humanity one must have a God whose greatness makes humanity have the stature of greatness. Christianity can help men obtain nobility because it is based on One who was nobility incarnate, and whose life is the way to love, goodness and nobility."

The Wings of the Dove

EDITOR THE CHRISTIAN CENTURY:

SIR: About the first of April the dentists of Kentucky had a convention in Louisville. During the session a witless wit wrote a letter to a newspaper imploring the assembled dentists to make a sweeping change in one of the most sacred traditions of a noble profession. His revolutionary demand was nothing less than that the dentists and doctors, instead of following the time-honored practice of filling the tables in their waiting rooms with issues of magazines anywhere from two to five years old, display the latest issues—this week's or this month's, in fact.

I rise in violent protest against such a change. It is subversive. It would destroy the last refuge which the American people have from the soul-shattering irritations of the bewildering present day. The question has been frequently asked, "Where are the snows of yesterday?" I have not heard of any satisfactory answer to date. But to the question "Where are the magazines of yesterday?" there is a ready answer: they are stacked on the table in the waiting room of your dentist and physician. And we can be grateful for that. That room is the one remaining sanctuary, the one escape from time, the last refuge of serenity in a distracted world.

Where else can we get away from the upsetting intrusions of the present, which batter our minds with one crisis after another? The doctor's office is a bright nirvana, an answer to the deepest longing of the human spirit, "O that I had wings like a dove! Then I would fly away and be at rest." There is another such cry in the Old Testament, something like, "Would that I had a lodge among the cucumbers!" I don't know just what the cucumbers have to do with inner peace, but it seems like a good idea to get away. Where else can we be untouched by time, like the lucky people in Keats' "Ode on a Grecian Urn"? Where else can we, like Joshua, command the sun to stand still, than as we take refuge in the *National Geographic* magazine for May 1946 or in *Good Housekeeping* for October 1947? No bombs bursting in air there! No Korean truce talks!

Look at the current monthlies and weeklies. The world is too much with us, late and soon. We get nervous breakdowns reading the headlines. But when I go to my dentist or doctor I step into another world. Peace, perfect peace! I drift into a timeless state of beatitude with *Harper's Bazaar* for July 1947, and read the news that skirts will be a bit shorter and fuller and that the new hats will fit the hair-do more closely. Or I enter the gates ajar in *Better Homes and Gardens,* in which there are no internal revenue scandals and where everybody is not running for president. I feel sure at times that doctors do more good to distressed souls by providing this blessed refuge of a simpler and happier past than by all the prescriptions they write.

So I implore the dentists and doctors, do keep open this happy refuge. It will be a sad day for me if I live to be ninety (and right here I might as well give the bad news of the latest report:

> The stethoscope shows what everyone fears,
> You're likely to go on living for years.)

As I was saying when I interrupted myself, it will be a sad day if I lose my teeth and have no excuse for going to my dentist's office and so have no escape from time. So to my dentist and doctor I propose a Solemn League and Covenant: I will keep coming to your office regularly if you swear to preserve one of the most blessed institutions in America, your magazine table, that lotus land of yesterday.

Sworn under oath.

SIMEON STYLITES.

MAY SURVEY OF BOOKS

Fugitive and Pursuer

THE FLIGHT FROM GOD. *By Max Picard. Regnery, $2.50.*

THIS is a most frustrating book. Max Picard is a Swiss Jewish convert to Roman Catholicism. Gabriel Marcel, in his introduction, says the way to understand him is to live a few days with him. "He is spontaneity and life itself." He has an imagination of great intuitive power and it is almost impossible to put it into communicable language. His writing is impressive and impressionistic, yet it shares none of the nonsense of a James Joyce. He writes more like a poet than like a philosopher, and often his meaning is as obscure as that of Browning.

The "flight" is simply the falling away of mankind from God. Yet God, like Francis Thompson's "Hound of Heaven," is the Pursuer, and if a man stumbles in the flight, God is likely to pick him up. But the flight is so attractive and compelling in a myriad of ways pictured in these brief chapters, that man really does not want to be saved.

The flight is described in highly imaginative language, and perhaps the reader will be helped if he reads the chapter entitled "Language" before he tries to understand the opening chapter. Picard's treatment of *Baum* and *Himmel* shows how some words "are the darlings of the word-soul." "The word goes out into three worlds: the world of the body, the world of the soul, the world of the spirit. From the three worlds power flows into the word, and this is why it is so full and round. It is supported by those worlds and this gives it its security in the world of faith" (p. 105).

Another possible starting place is the treatment of economics, where the interpretation of a factory, with the director who is "called creator in the sanctuary of the factory," is a picture of the flight in this realm. "The man of the flight experiences within the economic system the crises he wishes to avoid in relation to God. He would rather his soul were shaken by the economic system than by God. If he allows himself to be shaken to the depths by God, the impulse of the shock will carry him to God; and then nothing will remain but the individual man face to face with God" (pp. 100-1).

There are two places where Picard makes telling criticisms of the tensions of dialectical theology (pp. 51, 71). If the tension between creature and Creator were as described, the rest of creation would be in tension, "and every creature would be in a state of tension with every other creature, and one would always be attempting to measure itself against another. There would be neither peace nor persistence nor trust nor security; there would be nothing but continual explosions; men would always be under control and always wakeful, for in all the world there would be no more sleep" (p. 71).

This world of the flight is an ongoing process, a continual becoming, and men are caught up into it almost blindly, and then they stay with it in every aspect of their lives. Picard gives various pictures of how man stays in the flight, always fearful of the Pursuer. So there are desolation and dread, and even the imitation of God, in the flight. "All that is possible is within the flight. All that is real is without." If God stopped being the Pursuer, the flight would end as dead moons with God at the center. And "the more the structure of the flight expands and the more desperately it plunges onward, the more plainly stands before us the one who is alone: God" (p. 185).

The reviewer has chosen the most illuminating passages, because most of the book is meaningless to him. Picard may be a genius who suffers in translation, but it is the poetic and impressionistic writing which leaves most passages in obscurity.

RANDOLPH CRUMP MILLER.

Life of a Liberal

THE PREACHER AND I. *By Charles Francis Potter. Crown Publishers, $4.00.*

UNDER a somewhat whimsical title, Dr. Potter has written his autobiography, and a good one it is, too. He writes with facility and interestingly. He is a good thinker and a scholar of a sort, as is shown by his *Story of Religion,* which is a helpful study as far as it goes. When asked to review his autobiography I wondered if I could give a sufficiently unbiased account, for much of it relates to the author's controversy with my father, John Roach Straton; but the reply came back that the book editor would not be interested in anyone who was not biased toward his father. At least I will try to be fair and possibly to set the record straight in a place or two.

In the very title the pattern is established for the struggle between the preacher and the real Potter, as the author explains. The hero is not the preacher. The *apologia pro vita sua* is frank to the point of putting himself in an unfavorable light if in the process his own ego is bolstered. This is seen in his unusually short pastorates, four of the first five lasting only two years each. It is blandly stated that the climax in a number of cases came over the question of salary. According to Potter, no one could ever do anything as well as he, even to shoveling snow.

This self-appreciation becomes such a nemesis for Potter that it finally betrays him and may go a long way toward explaining the far length of his spiritual pilgrimage. There is almost nothing good that Potter says about his major opponent, John Roach Straton, although he does admit that he finally came to a certain grudging admiration. Yet it was Straton who put Potter on the map, and not vice versa. The book itself, with nearly a third of its length devoted to the Straton-Potter debates, is ample proof of this. If he had admitted that Straton was a superb orator and a debater without peer, his own victories in two of the debates by a split decision would have been enhanced; but no, he has to claim: "In Carnegie Hall, Dr. Straton shouted himself hoarse and was hardly heard in the upper galleries, whereas thanks to Dr. Curry [famous voice teacher of Boston], I spoke easily and was heard clearly" (p.59). The author does not know that his opponent had studied with the same Curry seven years before Potter began his training. Nor does a man win the Southern Intercollegiate Oratorical Championship, maintain a record of undefeated debate at college, and finally teach speech himself at Mercer and Baylor universities, and not know how to use his voice. Incidentally Theodore Ferris, present rector of Trinity Church, Boston, and an undergraduate at Harvard when Straton spoke to the students, told me: "I've never seen anything like it. We were all against his views, but he held us in the hollow of his hand. He was complete master of the platform. It was magnificent!"

No man of ability should be devoid of a certain degree of self-esteem, and Potter is a man of abilities, but what point is there in not recognizing that other men also have their accomplishments? For example: of the formerly idolized Robert Stuart MacArthur (once president of the Baptist World Alliance) he says, "I was disappointed in him and . . . disturbed by the weakness in [his] preaching" (p.138). "Union Theological Seminary is no longer the once great school it was" (p.51). Dr. McCracken "is not in the true succession of the brilliant liberal Baptists who preceded him" (p.42). Harry Emerson Fosdick is so ignorant in a certain field that "I began to realize that apparently he did not know the interbiblical literature. I was surprised and disappointed" (p.133). The whole thing is reduced to an absurdity when you put together the following progression: MacArthur a disappointment, Union has slipped, McCracken just a mine-run preacher, Fosdick is ignorant, and John Roach Straton couldn't be heard!

There is no doubt that this volume is valuable for students of theological movements in the twenties. Many of its insights are valid and its conclusions accurate when they do not immediately concern Potter. The younger reader needs to remember however not to carry back into that period present views and attitudes toward fundamentalists and fundamentalism. Potter, who has lived in both eras, should know better. Fundamentalist leaders of that period (the name had just been coined) were often high-grade intellects and superior persons in every sense of the term; they were likewise cooperative Christians. My father, for instance, was for a short period secretary of the interchurch federation of Baltimore. What brought forth the strong fundamentalist response was the type of liberalism

which Potter himself so well epitomized. The liberal contention for the modern world view and the scientific understanding of the Scriptures was absolutely essential; but the triumph of the type of modernism that finally winds up in humanism of course would have meant the death of Christianity. The fundamentalists of the twenties saw clearly what the greatest theologians of the past two decades have all emphasized.

The above fact goes a long way to explain the intense interest in the Straton-Potter debates. The public unconsciously recognized the importance of the issues involved. It likewise accounts in a measure for Straton's reaction when two split decisions were handed down against him, and whatever lack of courtesy Potter may have shown. Although I was in college at the time and not present at the debates, Potter may be right in claiming that Straton was a poor loser. But to my father, Christianity itself was at stake, and prophets minor or major have never been noted as particularly good sports. One place where the record needs to be set straight is in the matter of who won the debates. Potter at first gives the impression that it was a walk-away for him. Not until the middle of the book do you realize that of the four debates Straton won two unanimously and Potter two by a split decision. Of the twelve votes cast, Straton won eight and Potter four—not exactly a victory for Potter. There may be some significance in the fact that Straton won the two debates on which the very future of all Christian faith depended—those on the fact of the creative God and the deity of Christ. As Potter himself admits, it was practically impossible to defend the thesis of the infallibility of the Bible and the virgin birth, whatever one may think about these views. It likewise should be noted that almost immediately after the debates Potter found that he was too liberal for his own Unitarian church.

Even the skeptical Potter had his streak of credulity. Though he cannot believe in God or in miracles, he was at least half convinced by a spiritualist medium (p.330), and comes out flatly for telepathy, which, he says, "has been scientifically proved over and over again" (pp. 401 f.). There is even a wistfulness for real faith that is evident.

One cannot but admire Potter for his abilities and envy him his genuine accomplishments. He has been a keen thinker and a far better student than the average minister. He knows his Bible, even Romans 12:3, where we are counseled that every man ought "not to think of himself more highly than he ought to think"; but like so many of us he fails to put his knowledge into practice. The present reviewer is looking forward to the appearance of his announced volume on the pseudepigrapha, with which it is alleged that neither Harry Emerson Fosdick nor John Roach Straton was acquainted (pp.133, 197). Shades of R. H. Charles, I dipped into that field slightly at Harvard University—enough to know that genuine scholarly work cannot be done in it without an intimate knowledge of Hebrew, Greek, Latin, Aramaic, Syriac and Ethiopic. If Potter has attained proficiency in these latter fields he surely would not have hidden that light under a bushel.

As a major purpose of autobiography is to depict a personality and tell why he is that way, this volume rates a high place in that field, but probably not in the way that Potter would wish. Consequently it is all the more valuable, for the disclosures are often so completely unconscious.

HILLYER H. STRATON.

Comprehensive Christianity

THE COSMIC CHRIST. *By Allan D. Galloway. Harper, $4.00*

SO GOOD is this book that it ought to be better. Yet it is too good to miss. It is just too bad that its author had to be so incurably scholarly. He is of theology all compact. He writes as one who wants none but theologians as readers and, at that, only those of them who are linguistic aristocrats. Greek, French, German meet one in these pages; he deigns no interpretation into the vernacular. Nor does he permit English to get too familiar with us. Every once in a while, as on page 183, he comes within hailing distance of saying something simply. But invariably he catches himself in time. He never suspects that "diremptive"—a word of which he seems fond—has relevance to how he impresses his readers; his objections "dysteleologically" are not meant to include purposelessness in style.

But his disregard for the patronage of the commonalty should in no wise deter one from perusing his pages. He really has something to say! It will be no pastime to read him, but great will be the reward. This "development and exposition of the doctrine of cosmic redemption in biblical theology" deals with the old problem of cosmic salvation in a new way. Noting that "once a community has accepted a redemptive faith, the impact of their environment upon them forces them either to narrow their concept of redemption by giving it an otherworldly interpretation, or to widen its reference so as to include the whole of their environment," he takes the reader on an extensive tour of the Old and New Testaments with a brilliance of learning and logic all the more impressive because of his marked modesty. From there, by way of Origen, the Gnostic and Alexandrian schools, Kant and Hegel, we meet most of those who sought "an eventual harmony between morality and nature." With recurrently dualistic solutions ("Origen attempted to restore the unity of matter and spirit by deriving matter from spirit. Hegel was obsessed with . . . the relation between subject and object") men sought to show forth Christ "as a figure of cosmic significance."

The cosmic significance of the work of Christ is examined in the light of suffering and the demonic. To me, the ablest chapter is "The Meaningless and the Demonic"—terms that are interchangeable! Lamenting that "theological attention has been so intensely concentrated on the moral significance of salvation," the author contends that salvation occurs in the correlation between self and the world, and not in the one or the other alone. These are "aspects of one and the same thing." Many see in our world "a mighty system of inexorable forces within which man is impotently enmeshed." But those who see God in Christ see a world of meaning in the world: The complete ascendancy of meaning over existence . . . Once we have encountered God in Christ we . . . encounter God in all things. . . . Just as our encounter with the Christ of Ultimate Meaning . . . implies an encounter with the claim of the 'Thou' in every person we meet, so in every encounter with the physical world we meet the same claim upon our ultimate concern in terms of the sacramental principle. . . . It alters the whole correlation of self and the world."

One is bound to admire the fidelity with which this writer stands to and abides by his subject. He taps a main vein of the Bible and brings forth out of its treasure things both old and new. Evangelical experience backs up his major contention, which a poet once condensed:

> That one Face, far from vanish, rather grows . . .
> Becomes my Universe that feels and knows.

One suspects that this writer has wrought better than he knows. Rauschenbusch never more surely wrote *A Theology for the Social Gospel* than this brother writes a "Theology for Stewardship." That he is unaware of this seems a bit pathetic. But he does a real job! He illustrates with baptism and holy communion what he could have illustrated, so much more clearly and concretely, with our possessions and with natural resources. "The central factor in Christian religious experience," which "remains constant," is that "Christ . . . established his rule throughout the whole universe." This conviction is based not on "specific evidences . . . but on the immediate evidence of the personal encounter with Christ." Though the language on many a page and in many a paragraph builds a roadblock to understanding, it will pay you to make your way through, regardless; for here are germs and gems for many sermons dissolving that deviltry by which God and things are kept in watertight compartments.

JOHN M. VERSTEEG.

Constructive Doubt

CHRISTIAN DOUBT. *By Geddes MacGregor. Longmans, $3.50.*

THIS vigorous, straight-from-the-shoulder treatment of Christian doubt deserves a wide audience among both preachers and laity. The author does not concern himself with "the morally disastrous effects of lack of doubt and wonder" but asserts even more: the persistent refusal to doubt every "answer" which the Christian pretends to arrive at "may be said to be the

blasphemy against the Holy Ghost." Doubt and faith are indissolubly connected in the life of the spirit; the stronger the one, the stronger the other. So long as a man grows, the character of his faith must be revised; this is a moral responsibility no man can avoid. An adult can live with a minimum of faith, of risk, of doubt, for he moves within the circle of his previous experience; "but a child must either exercise vigorous faith or not develop at all, for he has no capital of experience within which to work." "No fresh discovery about experience as a whole can in fact be made without the exercise of more than the ordinary capacities for imaginative, reflective and moral activity with which we are endowed."

Not to doubt one's presuppositions, not to allow one's own prejudices to be put in question, is unforgivable. There is often more honest doubt outside the churches than within them. This is an indictment of the churches and their leaders. So long as churches regard it as their primary duty to shepherd the flock, they need not be surprised if all they have is a flock of sheep. More doubt—and hence more faith—would redeem the situation. The Christian who has "settled down" is not living by faith but by credulity, for comfort or "peace of mind."

If the implicate of faith is doubt, the implicate of love is humility. True humility follows the *via negativa;* to make dogmatic affirmations which exclude others is a sign of lack of humility as well as deficiency of faith. MacGregor points out that "to the extent that the modern scientific attitude implies humility, true religion must eagerly welcome it. It compares very favorably with ecclesiasticism, much of which is notoriously arrogant."

The author is quite skeptical of most of the prevailing efforts to reunite Christendom. He finds general chaos prevailing beneath current endeavors to achieve Christian unity on a dogmatic basis. That such conferences make the delegates "more 'oecumenically minded' generally means little more than the platitude that it would be a good thing for the clergy to be better educated or to travel more." Nor is much gained by seeking unity on the basis of common action, he claims, since "such 'common action' is common action only if certain metaphysical affirmations be accepted, and such acceptance is plainly lacking." (Query: May not such acceptance be implicit rather than explicit?)

MacGregor proposes that the starting point (not for organic Christian unity but for Christian reconciliation) be Christian doubt; for example, the effort to discover which popular presuppositions are universally doubted by Christians. There could well result a mutual enrichment of each participant's life; one might discover which questions are really worth raising perennially. Instead of the unhappy spectacle of Christians trying to define what God is, a genuine clearing away of meaningless questions might result from an honest attempt to say what God *is not*. As the author elsewhere points out, "that which most profoundly shocks the genuine religious agnostic is the seemingly arrogant cocksureness with which some Christians appear to lay hold of God." True agnosticism is an element in true religion and is evidence of profound humility before mystery.

The author might well have added a word of caution to those who appeal to the sense of mystery to drag in a great deal which is simply mysterious—including not only the dogmas of traditional Christianity but many of the practices. An Oriental sage once pointed out that anything, when clung to, falls short. Even mystery, if it becomes an excuse for clinging, falls short. In true mystery or wonder there is no clinging, not even to the "mysteries" of the orthodox faith.

MacGregor suggests the possibility of more moments of silence in church services, "to express liturgically a healthy doubt concerning the adequacy of our formulations of Christian belief." Why not? But even more, cannot the pulpit become a focal point for helping people learn how to silence their cravings for answers, for mere comfort, for premature assurance? May this little book produce some thoughtful sermons on "Christian doubt."

FLOYD H. ROSS.

Red or White Terror?

THE ENEMY WITHIN: AN EYEWITNESS ACCOUNT OF THE COMMUNIST CONQUEST OF CHINA. *By Raymond J. de Jaegher and Irene Corbally Kuhn. Doubleday, $3.75.*

A BELGIAN priest, Raymond de Jaegher, gives a hair-raising account of his 19 years (1930-49) as a Catholic missioner in An-kwo, an inland county seat on the Hopeh plain about 100 miles south of Peiping. The first part is an eyewitness account of the three-sided warfare between the Communists, the Japanese and the Nationalists during the Sino-Japanese war, 1937-45. It is written from the point of view of a missionary who was devoted to the welfare of the Chinese people, but with a pro-Nationalist slant. The latter part of the book is a story of the struggle between the Chinese Communists and Nationalists for control of China after that war, written from the viewpoint of the cities in north China. The account of the years 1949-51 was written from outside China, and therefore depends on other sources.

This book is one of the first in some time to bring back into focus the terrorism carried out by the Japanese army during its occupation of China, 1937-45. Having myself lived through the terrible treatment they gave Nanking in the winter of 1937-38, I would say that the authors' description of this phase of the struggle in north China runs true to form. However, during my stay in Nanking for two years after the Communists captured the city, 1949-51, we did not experience such terror as the authors recount for *earlier* years in north China. But reports from others from that area at the time the authors are describing agree fairly well with their account. The strange thing is that the third party to the struggle, the Nationalist army, appears in this account only at fleeting moments and then always in a good role. Missionaries who were well acquainted with the same section of Hopeh province during the years 1946-48 tell a different story. When the villages were being taken and retaken by the two sides in the heightening civil war, the Chinese people described their condition by saying, "We are the log under the crosscut saw with the Nationalists on one end and the Communists on the other." When one side took a town, they "executed" or "eliminated" anyone who was suspected of having supported the opposite side during its hegemony. But since Fr. de Jaegher actually left An-kwo in 1943, this may be the account of a different situation.

The accounts of the "slaughter" of three Nationalist armies in the Tai Hang mountains in the spring of 1940 and the "extermination" of the Communist New Fourth Army in the Anhwei-Kiangsu area in January 1941 are each written from one Nationalist point of view. While in Chengtu and Chungking during the war, I heard another Nationalist account of the second operation. And, of course, the Chinese Communists have still another version. Moreover, De Jaegher does not claim to have observed either event.

Fr. de Jaegher's account of the Marshall mission is a patchy record of his rather casual contacts with some of the Americans associated with Gen. Marshall. Stuart Lillico in his review in the *New York Times Book Review* for March 16, 1952, penetratingly remarks that Fr. de Jaegher inadvertently shows that, given the characteristics of the two opposing sides, the victory of the Communists was almost a foregone conclusion. De Jaegher also goes farther back than some American congressmen in explaining where America failed China. He says that the Allies betrayed China in 1919 at Versailles. He might also have said that China was let down when Britain and America refused aid to Sun Yat-sen and let the Russians in on the ground floor with the Nationalists as well as with the Communists! A constructive program to aid in China's economic development as desired by Sun Yat-sen might have avoided the necessity for the Nationalist revolution in 1926.

Fr. de Jaegher has two explanations for the Nationalist collapse: (1) low morale, and (2) ineptitude of their military leaders. A few old China hands in the American army—for instance, the late Major-Gen. Robert H. Soule of Changjin Reservoir fame—told the American Military Advisory Group in China in 1946 that American equipment could not make up for the terribly low morale of Nationalist armies that had been mistreated by their leaders for the eight long years of the Sino-Japanese war. Another American official pleaded unsuccessfully with Chiang Kai-shek to abandon his repressive policy, which was

constantly alienating one group after another of the Chinese people. This policy continued until the collapse of the much publicized currency reform in the fall of 1948 alienated many Chinese businessmen in Shanghai, a group which had originally helped put Chiang into the saddle after the Nanking Incident on March 24, 1927. Following that incident Chiang initiated his regime with a white terror, now long since forgotten!

The Enemy Within gives a good answer to the question raised by some Chinese in this country: "How can any Chinese become a Communist? After all, aren't the Chinese Communists still Chinese?" De Jaegher gives a vivid, true-to-life account of the Communists' methods of indoctrination. Whether the training process carries all the way to Moscow, as he asserts, I do not know. But the resulting Communist type of Chinese leader is a characteristic one often commented upon by other Chinese living under them. However, for the mass of the Chinese people the Communists hold up the personality type of the poor and hard-working groups. The wide cleavage between the manner of life of these groups and that of the rich, official and scholar groups in China has been clearly drawn by Francis L. K. Hsu in his book, *Under the Ancestors' Shadow: Chinese Culture and Personality* (Columbia University Press, 1948). The Nationalists followed the empire in emulating the ideal of the rich or leisure class.

De Jaegher takes the point of view that the so-called "honeymoon period," 1949-50, was simply a false front. At that time the Communists were proclaiming religious liberty and calling upon all groups to repent, be forgiven and work together for the building of a "new China." Some sociologists would call it the second phase of a revolution when the destructive phase is left behind and, with the chance of power in sight, a shift is made to a constructive phase. But when the Chinese Communists failed to make good on land reform in the sense of real economic benefit to the peasants, failed to get adequate production going in the cities, and then found that their glibly announced intention of driving "the American imperialists" out of Korea had failed, they reverted to the repressive measures and the terror of the spring and summer of 1951. (See P. A. Sorokin, *Society, Culture and Personality*, Harper, 1947, chap. 31.)

The many contacts that Fr. de Jaegher had with the various generals on both sides were necessary because of a civil war situation in which sovereignty was in the hands of the military commander of the area. But his flying to Tsingtao to ask for American military supplies for Gen. Fu Tso-yi is hardly the appropriate role for a Christian missionary, who enters a country as a religious and humanitarian worker. Missionaries, both Protestant and Catholic, should be more careful about this sort of thing in the future. Fortunately, most of them have remained scrupulously neutral in the past.

What then shall we say more? Shall we hate the Japanese? Shall we hate the Chinese Communists? Shall we hate the Chinese Nationalists? Or shall we say, "Plague on all their houses"? No, a thousand times no! We must see realistically, but always act idealistically. While a Christian should do all he can to prevent evil being done by one group to another, his primary obligation is to work for the good and salvation of all. And he should first cast the beam out of his own eye.

The over-all picture of the Chinese revolution, of which the Communist is but one phase, is yet to be written both in events and in words. The present book adds one more very interesting document to the cumulating materials with which a future historian may write an objective account.

LEWIS S. C. SMYTHE.

Faith is the Victory

THE POWER OF FAITH. *By Louis Binstock. Prentice-Hall, $3.95.*

HERE is a timely book, good medicine for our frightened, confused and sick age. Dr. Binstock is well aware that man lives in an age where he is prone to be overwhelmed by "the weary weight of this unintelligible world," and where he tends to become more and more a cog in a vast machine. In such a situation man often believes he is impotent to do anything about improving his lot. The author of this book speaks hopefully concerning our seemingly futile condition.

This book makes a definite affirmation about the power of faith which enables man to believe in himself, his fellow men, his world and his God. The author, in part, states his purpose in a single paragraph: "For centuries we have followed primarily the line in religion that emphasizes what God can do for man. We must now begin to underscore heavily the line that stresses what man can do for himself. We have been thrusting our burdens on the Lord so long that we have forgotten how to carry the load ourselves."

One should not be misled by this partially stated purpose into the belief that Dr. Binstock is a humanist who thinks that man is self-sufficient and can go it alone. He is far from being a humanist singing in his cheerful ignorance, "Glory to man in the highest, for man is the master of things." No! Dr. Binstock possesses a most able mind and fruitful experience. In his helpful contacts with a vast number of people throughout the years he has combined a balanced judgment and a tested wisdom which recognizes man's need of God's help in every phase of life, while also acknowledging that "man is a coworker with God."

His thesis is more than a belief that "God helps those who help themselves." He verifies one of the cardinal principles of counseling, namely, that it is possible to help only those who have the desire and ability to help themselves. He knows full well that too many people have helped themselves to too much of the material things of the world and have therefore forgotten to seek the true purpose and meaning of life and, as a result, have one-dimensional, poverty-stricken lives. He earnestly desires to help man to live as a citizen of two worlds.

The book is written in a delightful conversational style. Good humor, good sense and good judgment characterize every page. Timeless stories and parables from the literature of the world are employed. In particular, illustrations from the lives of normal men and women from all conditions of life are used as windows through which the reader is able to discern those ruling principles which enable man to walk the earth with dignity and worth, thus rightfully using the power of his "inborn faith."

The development of the book is logical and intriguing. Instead of defining faith in abstract terms, the author gives vivid word pictures of the identification of the power of faith in pertinent life situations. This method is used in each of the fourteen chapters, from the first, which asks "What is Faith?," to the last, "Our Faith, Our Country and Our Future."

The author's catholicity of mind and spirit is evidenced throughout, particularly in the unusually able chapter, "Faith and Religion." Here he contends that faith is something that was meant to be used and lived. In picturesque terms he depicts the acts of religious leaders like Moses, Amos, Isaiah, Jesus and Gandhi. He concludes: "A religious man always, among every people and in every generation, is he whose soul is depressed by the ugliness and rottenness he finds smudging the canvas of life, and who insists upon painting it over with the brighter and lovelier colors of beauty and truth, freedom and justice, love and peace. In short, a religious man is one who has faith in the ultimate goodness of the universe."

How does Rabbi Binstock's book compare with *Peace of Mind* by the late Rabbi Joshua Liebman? We should remember that the latter was written in 1946, near the beginning of our short-lived peace. The widespread popularity of *Peace of Mind*, in my opinion, was of comparatively short duration because Rabbi Liebman too largely stressed the value of psychology rather than religion. Dr. Binstock's *The Power of Faith* will, I think, have an equally wide reading and over a longer period of time, because he more fully subordinates psychology to religion. Furthermore, his observations and convictions are more firmly predicated upon the tested and retested ethical and spiritual truths which have abiding significance and power.

Louis Binstock is the well known rabbi of Temple Sholom, the Temple-on-the-Lake, in Chicago. Large numbers of members of other races and creeds attend his services regularly. He is a civic leader who is sensitive to the cry of human need. If we may still venture to depend upon reward following meritorious achievement, I predict that this book will certainly attain a

very wide reading among all who desire personal betterment and the well-being of the world. RAY FREEMAN JENNEY.

What Influences People

UNDERSTANDING PUBLIC OPINION. *By Curtis D. MacDougall. Macmillan, $5.00.*

PUBLIC OPINION, says MacDougall, is "the expression on a controversial point within an interest group." Around this definition he centers his discussion of public opinion—its major principles, relation to culture, and media. Professor of journalism at Northwestern University and formerly a reporter, editor and editorial writer, he provides penetrating insights in his most recent book.

Dr. MacDougall discusses the nature of man and society. Credulous man is ignorant about and indifferent to most world happenings. So, "public opinion on major issues is not based on information, or, if so, it is, to a considerable extent, information which has been forgotten." Customs, institutions and ideologies are among the cultural aspects which largely determine how man acts and thinks.

Many persons overvalue the power of propaganda. "The propagandist cannot easily bring new attitudes and opinions into existence," according to the author, "but he has developed techniques which he uses skillfully to utilize existent attitudes and opinions for his own purposes." Rather than make a crude, frontal attack, the professional propagandist tries to create conditions out of which the desired results will flow naturally. Propaganda against propaganda has been the most successful kind in the past quarter-century.

The conditioning of past generations has influenced current opinions. MacDougall describes such general characteristics of American culture as democratic idealism, business civilization, Protestant tradition, disproportionate emphasis placed on material values, worship of bigness, and moralistic attitude adopted toward most public questions.

One's opinions about present events also are affected by beliefs about the past. Legends establish and promote group solidarity and make natural heroes seem better models for youth to imitate. By explaining and justifying the status quo, MacDougall contends, myths make for a stable but static society. Among the myths which operate in every field is the developing one "which may prove to be the most dangerous of all: that science is bound to find the answer for every human problem."

Taboos, superstitions and prejudice are major obstacles to the solution of problems. "Prejudice prevents insecure persons from recognizing or admitting the facts of a situation." This hurts the nation economically, robs America of minority talents, blinds persons to real situations, degrades everyone, and weakens the United States' world position.

The author describes such mental epidemics as fashions, fads, crazes, mass hysteria, red scares, and rumors. Realizing that language can be mightier than the sword in influencing behavior, he discusses names, circumlocutions, labels, word magic, semantics, wit, humor and the platform. "The ways in which men seek entertainment and/or cultural enjoyment affect their thoughts and action in all fields." Our musical future is secure, he contends in a chapter which also considers modern art, literature, stage, screen, radio and television.

Owing to their religious beliefs, many persons have different viewpoints about social, political and economic issues. MacDougall says that "by emphasizing virtuous conduct for its own sake, organized religion can combat evil autocratic forces which develop out of other phases of economic, social and political life." He does not believe that modern man has a clear-cut life philosophy based on a certain understanding of the seen and unseen environment. However, he does believe that religion greatly affects educational developments and elections.

Schools increasingly have assumed child training functions, and tend to graduate conservatives and conformists. "By comparison with students of other countries, American school boys and girls are politically illiterate and indifferent."

Types of contemporary heroes and leaders provide clues to a period's temper and needs. Persons tend to pick strong-willed leaders during insecure periods, and preservers of custom and social institutions during more peaceful and prosperous times, for individuals follow those who seem best able to advance group interests. Newspapers and magazines generally defend the status quo, and thereby conservatively condition thought along political, economic and social lines. Moreover, organized liberalism is bankrupt in this nation, MacDougall holds.

Understanding Public Opinion is interesting, helpful and comprehensive. As students of Dr. MacDougall, many of us appreciated his irenic disposition and broad background. Through his new book, others may experience his rich personality and keen mind.

JAMES W. CARTY.

Fiction Founded on Fact

THE MASTER. *By Max Brod. Philosophical Library, $4.75.*

EXCEPT to the most impatient neo-supernaturalists, the historical background of the Gospels is both interesting and important. Max Brod's new novel is a presentation, with the artist's gift for imaginative illumination, of the complex Greco-Roman world and particularly of New Testament times in Palestine. The climax is the author's retelling of the life and crucifixion of Jesus. Attention is given to authentic detail, enabling the reader to realize, beyond handbook summaries and antiquarian materials, the environment in which Jesus lived.

The Master does not appear until the middle of the book. We first follow Meleager, the literary-minded hero, in adventures in Greece, in Alexandria, in Sepphoris, before his coming to Jerusalem. Rome's imperial sway, Hellenic philosophies, the mystery religions and other aspects of the Mediterranean world are thus encountered before the title of the book is justified. But the account of the Master is the main content for the second half of the volume.

In Jerusalem, Meleager falls in love with Shoshana, the sister of Jesus (Jeshua), and he first sees the Master at Nazareth. His subsequent observation of Jeshua provides the point of view for the unfolding of the familiar narrative. Many characters and episodes from the Gospels are given vivid and stimulating interpretation.

It will not reveal the plot too much to say that Meleager, the intellectual sophisticate, having endured personal tragedy and having witnessed the crucifixion, finds himself at last maturely committed to the inextinguishable good as he has seen it with his own eyes. For Brod, I gather, this is enough; no "nascent Christianity" is indicated.

This broad recapturing of the supreme moment in history and the author's creative effort to express a strong vision of the Master merit both scholastic and artistic esteem.

ERNEST L. SNODGRASS.

From 'Decision' to God

WAY TO WISDOM. *By Karl Jaspers. Yale University Press, $4.00.*

IT HAS been humorously said of the behaviorists that first they lost their souls, then they lost their minds, and finally they lost consciousness. What is meant by this jibe is that they first denied the distinction of human soul from animal life, then that of mind from body, and finally that of subjective activity from objective content of experience. But the 20th century behaviorists were not the first to deny these distinctions. The denial goes back to Hegel's rejection of Kant's transcendental knower, leaving the self, of which we seem to be aware, as merely a part of the sensory stuff that makes up experience. Some later Idealists, such as Royce, tried to give a more distinctive status to the self as an agent within experience; and some of the Realists, such as G. E. Moore, argued that consciousness is an activity set over against the data of experience. But William James again challenged all such revivals of the concept of a subjective and distinctly mental activity in his essay, "Does Consciousness Exist?" and most American Naturalists have agreed with his argument that it does not.

It is one of the great merits of Kierkegaard to have challenged the Hegelian dismissal of subjectivity and to have gone beyond Kant in affirming our awareness of it, as a reality over against phenomena, in the experience of making decisions. The objective world, he was ready, with Kant and our modern Positivists, to treat as mere phenomena, a transitory display of essences; but the subjective act, he insisted, is

our primary reality. It is. It is being. And when its activity is decisive he attached to it the (in the idiom with which he was familiar) stronger term "existence." Thus his "existentialist" followers affirm "Existence before essence."

In Karl Jaspers' *Way to Wisdom* we have a brief summary of the thought of one of the wisest and ablest philosophers of this school. Having been originally prepared as a series of radio talks, it is also much more intelligible than either Kierkegaard or most of his followers. Its defects in this respect lie in its brevity and in the strangeness of many of its concepts and some of its terms to those familiar only with the Anglo-American empirical tradition. I hope that the opening paragraph of this review may help some readers overcome this difficulty.

The key concept of Jaspers' philosophy, and, as he himself says, "one of the most difficult philosophical ideas," is expounded in chapter 3 under the not very illuminating name of "the Comprehensive." This is the answer to the philosopher's quest for "true being," "the being which holds everything together." Our idea of it is framed through the awareness of the subject-object dichotomy and the distinctness but relatedness of objects. It never becomes an object, as does our own subjective activity, but we gain an intimation of it in our awareness of these dichotomies as that in which they find their unity. The concept is thus one akin to Kant's "Transcendental Ego" and "consciousness in general." It is, Jaspers believes, the ultimate unity found in the mystical experience which transcends the subject-object dichotomy. It is the unity out of which breaks the finite subject and his world of objects; and in its transcendence this unity is God.

This, says Jaspers, is not a proof of God. Such proofs are impossible. The affirmation of God is an act of faith. But this is simply an analysis of experience which serves faith by enabling us to think of God philosophically and (an un-Kierkegaardian point) *without* absurdity. But the God thus conceived, by faith and philosophy, is "the distant God, the hidden God, the indemonstrable God" (p. 50).

The source of faith is in the freedom of men. "The man who attains true awareness of his freedom gains certainty of God" (p. 45). And this awareness of freedom is attained in "decision," especially in the intense subjective activity described as "existence." And such decision is called for when man finds himself confronted with an "unconditional imperative."

For Jaspers, however, this moral imperative comes to us merely as "the command of my authentic self to my mere empirical self" (p. 55). It cannot be the command of God for it can be mistaken. It is here that, to my mind, this philosophy fails. If once we recognize that the root of this imperative is experienced simply as a higher will within us, demanding that we love our neighbors as ourselves, we shall see that there is no error in this imperative but only in our human thought of what it implies in terms of specific action. We can then recognize, with Paul, that "it is God that worketh in us to will and to do of his good pleasure" and we can *know* that, as thus revealed to us, "God is love." Then the God of faith is no longer "distant," "hidden," "indemonstrable." And philosophy can pass from God, thus known as immanent, to some clearer understanding, though not certain proof, of God as transcendent.

A. Campbell Garnett.

CORRESPONDENCE

Memories

SIR: Your paper arrives about a month late in Japan, but some of your articles have the same force they had before the ink could dry. I read Mr. Wilkins' article, "Three Days in the Pentagon" (March 12), and this morning before dawn sleep was no longer possible. I could not help thinking how similar Mr. Wilkins' experience was to that which church leaders had with the nazis and with the Japanese military before World War II.

Tokyo, Japan. Lee H. Kanagy.

SIR: The revealing article "Three Days in the Pentagon" (March 12) ends: "Wherever there is opportunity, as churchmen we should offer our friendship, help and cooperation in any efforts for character and religious training." Surely if the gospel is preached to these men it will only be an embarrassment to young fellows who have to use such dastardly things as napalm and atom bombs. It ought to be!

E. A. Collins.

Birmingham, England.

Reflections on Richland

SIR: Two thoughts come to mind after belatedly reading about the "Church of the Future" and the Hanford atomic energy plant (March 26). It is shown again that the church and God (as much as he can be drawn into this) are a valuable adjunct and a necessary aid to the smooth functioning of a branch of the war department. A statement of belief is a fine place to talk about the brotherhood of man, but let's keep it there. You be my brother, or I'll blow you to bits. Who dropped the first atom bombs?

Karl E. Buff.

Mountain Home, Ark.

'Second Coming'

SIR: If the editorial and the letter by L. L. Dunnington (April 2) can arouse a protest against having the "second coming" as the theme of the World Council when it meets in 1954 the Christian faith will have been well served.

Those who have tried to understand the eschatological confusions offered by Brunner and Visser 't Hooft can well imagine the disheartening fruits of a World Council session devoted to issuance of a statement on the subject. If the Christian hope is stated in terms of "second coming" we will lose thousands from our churches and raise a barrier between the Christian faith and the ones we seek to win to it. It is absolutely true that the doctrine of the "second coming" in any language, terms or frame of reference is "shocking to the world." Does that give it validity? Is a doctrine true because it sounds like nonsense? Are we going to base our faith on a ridiculous theme?

Christianity is imperiled by Continental theology. We dare not go further in that direction. The unhealthy mood of a tragic era must not be permitted to overpower the faith that this world is to be redeemed by men and women who serve God. Let us trust and pray that the World Council will take up a truly Christian theme and inspire the nations to serve the Lord whom we adore, rather than to sit in despair and hope for his "coming."

J. Edward Carothers.

First Methodist Church,
Schenectady, N. Y.

SIR: The theme chosen by the World Council of Churches and the document commenting on it by theologians in Switzerland, as reported in the April 9 number of The Christian Century, has filled me with despair and left me cold. What the world wants is neither the moral standards of the early Hebrews (as exemplified, for example, in the book of Judges) nor the dogmas imported from Mythraism and the other Oriental mystery religions during the first centuries of the Christian era—but the religion of Jesus. It wants a religion that will banish selfishness, crime, murder, vice, robberies, slander, extortion, political and business corruption, the concentration of wealth, poverty, disease, war, anger, impurity, hypocrisy, idle words and inhumanity—one that will bring on earth the kingdom of love, good will and the abundant life, with all the fundamentals of good society. I therefore suggest the following rewording of the theme for the next assembly of the World Council: Jesus Christ our Lord's program for right living and the abundant life, the only hope of both the church and the world.

This suggestion is made not by a theo-

logian or preacher, but by a law professor, Sunday school teacher, lay preacher and reformer and, I trust, a follower of Jesus, the world's great reformer. The early Hebrew moral standards and the Oriental mystery dogmas will not make a better world, but the religion of Jesus will.

HUGH E. WILLIS.

Bloomington, Ind.

The Rolle Report

SIR: Your editorial "Hope or Despair?" in the April 9 issue quotes the foreword to the First Report of the Advisory Commission on the theme of the 1954 Assembly of the World Council: "This initial statement is not the first draft of the document to be submitted to the Assembly, but is rather the opening of a conversation in which we hope that individuals and groups in all the member churches will take part." The editorial continues: "That is theological double-talk which means that this is the first draft."

In other words, The Christian Century accuses the World Council commission of deliberate and categorical untruth.

It is The Christian Century which is guilty of deliberate and categorical untruth. The initial statement of the commission is *not* intended as the first draft of the document to be submitted to the Assembly unless, as is altogether unlikely, the response from the churches should indicate that this is exactly the statement which the churches desire for the Assembly. I venture to forecast that the final report of the commission will reveal little discernible relationship to this initial statement.

You will realize that my indignation over your accusation against the World Council commission is not colored by disagreement with your judgment on the commission's statement; on the contrary, I am more sharply critical of it than you appear to be. You know also that I have sought to be of all possible help to The Christian Century in this and other related matters, having recently responded to an eleventh hour Macedonian call from your executive editor by sidetracking other tasks to prepare on 48 hours' notice an article for your forthcoming theological education issue which is presumably on the press at this hour, and being at work, at your request, on two other articles to assist in raising vital questions regarding the Lund and Evanston conferences of the World Council.

Unfortunately this is by no means the first time that similar charges of intellectual and ethical dishonesty have been leveled against responsible Christian leaders in the editorial columns of The Christian Century. None of them has been directed against me, so there is no personal animus in this protest. But I for one have reached the limit of patience with this kind of irresponsible "Christian" journalism.

I trust that common decency will lead you to publish a suitable apology—clear, categorical and free from "journalistic double-talk"—in at least as prominent a place in your editorial columns as this accusation.

HENRY P. VAN DUSEN.

Union Theological Seminary,
New York, N. Y.

[Of course we did not intend to accuse the World Council of lying, and if our expression has been so interpreted, we apologize. But does Dr. Van Dusen contend that the World Council commission does *not* intend to build from the start made in its first report toward its ultimate report to the Assembly?—THE EDITORS.]

What Right Had He?

SIR: An item in your news columns in the April 2 issue raises a question in my mind that will not down. What right has J. Howard Pew, cochairman of the National Laymen's Committee, or anyone else, to "promise the committee," or anyone else, that specific limitations will be imposed upon the General Board or any other department of the National Council of Churches in its deliberations, decisions or pronouncements? Members who "might resign when they heard" about such deliberations, decisions or pronouncements might very well resign if that is the basis upon which they accepted membership on the committee.

WILLIAM R. PETERSON.

North Methodist Church,
Minneapolis, Minn.

Already Have 'em

SIR: Reader Clarke of Duluth (April 16) will be glad to learn that there are already several churches of the variety he is advocating. They go under such names as Rotary, Kiwanis, Lions, etc.

GEORGE T. STAPLETON.

Richmond, Va.

Gambling

SIR: Fr. Munson's reply to the Ansley Moore article on gambling (April 9) will not stand close scrutiny. A tiny rivulet flowing down a mountain runs in the same general direction as the river and eventually will join the river. So, petty gambling for amusement leads to big gambling as a racket.

E. MARCELLUS NESBITT.

First United Presbyterian Church,
Beaver, Pa.

SIR: May I remind the Jesuit who recently made a full-column explanation of the Catholic Church's stand on gambling that nowhere does he apply St. Paul's injunction, paraphrased, "Here are souls for which Christ died. It is not for you to bring them into perdition with the gambling and drunkenness which you condone." A few years ago Catholic Bishop Mussio of Steubenville, Ohio, refused to join with Protestant ministers and others in a moral cleanup campaign on precisely identical grounds, although FBI agents had reported that city, with Wheeling, W. Va., to be the most corrupt in the U.S. and a hideaway for Chicago gangsters.

As a Catholic social worker I have witnessed the tragic effects of gambling and drunkenness among Catholics. The church bingo games inculcate the craze to get something for little. I have known Catholic mothers who gamble away their children's milk money at bingo games in their parish halls.

The excessive drunkenness which has brought the southern Irish people to within 50 years of extinction—according to a recent article in *Catholic World*—and causes the rate of insanity in southern Ireland to be the highest of any Western nation, 715 per 100,000, results from the same doctrinal casuistry which condones drunkenness. Irish Boston, with a rate of 612 per 100,000, rates next to Ireland.

Even the Catholic wine-drinking countries of Europe now run temperance campaigns along with Ireland, but it is too late; the evil is too deep-seated, constitutionally and economically. It is time that the church began to preach the doctrine that we *are* our brothers' keepers.

ELAINE GERMAINE.

Washington, D. C.

What Russia Wants

SIR: Many of your readers wish you would take a more realistic attitude toward Russia and be less critical of the United Nations and the Western allies because they do not dance every time Stalin calls the tune. Surely you should know by this time that any plan Russia would put forward for the unification of Germany has for its ultimate goal the bringing of the whole of Germany into the sphere of Russian control. Her persistent refusal to allow a free election in East Germany under the supervision of the U.N. forestalls any attempt to unify Germany on a plan that would be acceptable to the allies.

Big Springs, Tex. C. N. MORTON.

What Price College?

SIR: May I comment on your college number (April 16)? The world is in the grip of three noncollege men: Stalin, Truman and Mao Tze-tung. Why?

J. PIUS BARBOUR.

National Baptist Voice,
Chester, Pa.

Correction

Kenneth J. Foreman, author of "The Challenge of the Futilitarians" (April 9), was incorrectly identified as on the faculty of the Louisville Theological Seminary. This is a Baptist institution. Dr. Foreman is a professor at Louisville Presbyterian Seminary, which is controlled jointly by the U.S.A. and U.S. Presbyterian churches.

NEWS of the CHRISTIAN WORLD

Report Africa No 'Dark Continent'

Presbyterian Missions Leaders Discover Awareness of World Trends During Visit to Four Countries

NEW YORK, April 22.—"Africa is no longer a dark continent unaware of the rest of the world. It is in the very midst of the revolution which is shaking the entire world." That is the conclusion of two women missions leaders who have just completed a six-week tour of French Equatorial Africa, the Belgian Congo, Nigeria and the Gold Coast. They are Mrs. Paul Moser, a member of the Presbyterian, U.S.A., Board of Foreign Missions, and Frances M. Gray, the board's administrative secretary for Africa. "Nowhere in the world is the struggle between good and evil forces so obvious as in Africa," said Miss Gray. "Christian forces have a great opportunity to win the people of the continent for their faith and for democratic ideals." Mrs. Moser listed a number of signs of hope on the African scene, among them the nearly universal thirst for education, the growing strength of the African church (which in many places has become self-governing and is keenly aware of its responsibility to evangelize its own people), and the great interest in providing modern medical care to meet widespread disease. Mrs. Moser believes communism has little appeal to the Africans; she says they do not lack food and in most areas do not feel themselves to be exploited.

Religious Publicity Council Holds Annual Meeting

Meeting here last week for its annual convention, the National Religious Publicity Council gave a special vote of thanks to Catherine L. Bachert, publicity assistant for the American Baptist Convention's Board of Education, who has served the council as treasurer for the past six of its 26 years. The council elected as its new president Louisa R. Shotwell, associate secretary of the National Council of Churches' Division of Home Missions, with Oswald C. J. Hoffman, director of public relations for the Lutheran Church—Missouri Synod, as vice-president at large. Among those who addressed the convention sessions were Robert L. Shayon of the *Saturday Review of Literature*, Hermann N. Morse of the Presbyterian Church, U.S.A., Robert Root of the Syracuse University school of journalism, and Clarence W. Hall, editor of the *Christian Herald*.

N.C.C. President Issues Easter Message

Pres. Henry Knox Sherrill of the National Council of Churches declared in a special Easter message issued here that "we are too greatly governed by our prejudices and anxieties and need some rock on which to stand." To overcome our "hysteria based upon a nameless fear of what may happen in this chaotic world," Bishop Sherrill suggested "an inward peace and strength" to be found "as we realize the truth that God reigns." "The joyful news, 'He is risen,' does not change the contemporary world," he said. "But it does bring a freedom from worldly fears and anxieties—a joy which no circumstances can take from us."

Thousands Attend Easter Services

Although outdoor Easter services planned for the New York area were largely "rained out," thousands attended indoor services. Nearly 7,000 crowded Radio City for the dawn service sponsored by the Protestant council, at which Pres. Joseph R. Sizoo of New Brunswick Theological Seminary gave a stirring message. Over 5,000 attended the three services at Fifth Avenue Presbyterian Church, more than 7,000 those at the Cathedral of St. John the Divine. In two services at Christ Church (Methodist), Ralph W. Sockman, pastor and president of the Protestant council, expressed the hope that the future might bring "that heart-warming and soul-inspiring event in which all Christians, both Roman Catholic and Protestant, could celebrate Easter together in a giant union service."

Jewish Merchants Charge Coercion On Good Friday Closing

Religious leaders of all faiths last week joined in denouncing the use of "pressure methods" to force certain Jewish shopkeepers in the Bronx and in Brooklyn into observance of Good Friday. The merchants reported that they had been threatened with boycott if they failed to join in observing the Christian holy day. Fr. Joseph A. Breslin of Our Lady of Help Roman Catholic Church, Brooklyn, said he was amazed to learn of the controversy, having been told that Jewish shopkeepers asked to close their stores had been "very gracious" in their response. Four officers of the Protestant council's Brooklyn division sent a statement to the press declaring that while they were in favor of having stores close on Good Friday, they felt that "to demand this from our Jewish neighbors by not so subtle hints of retaliation is to vitiate and contaminate the spirit of Good Friday itself."

And So Forth

A chapel was recently dedicated on the first floor of the former private residence which is the headquarters of the Hindu society formed here in 1894 by Swami Vivekananda of Calcutta.

After a year's study of charges that fraudulent promoters fleece New Yorkers out of over $8 million annually, city councilmen have before them a bill designed to put the brakes on high-pressure solicitation of charity funds.

At their annual meeting Monday, members of the congregation of the Protestant Episcopal Church of the Holy Trinity, Brooklyn, endorsed the action of the vestry last fall in nominating William Howard Melish to succeed his father as rector.

Theodore J. Jones was instituted on Sunday by Bishop Horace W. B. Donegan of the Episcopal diocese of New York as rector of St. Andrew's Church, Manhattan. He is the first Negro to serve the parish as rector. J. HENRY CARPENTER.

Church of Wales Solicits Funds

Laymen of Disestablished Anglican Body Ask Contributions to Supplement Pastors' Annual Income

LONDON, April 17.—The governing body of the Church in Wales has issued an appeal for $1.5 million to supplement clergymen's incomes. This part of the Anglican church in Great Britain is "disestablished"; it ceased to be a state church in 1920, since which time it has shared to a remarkable extent in the progressive life of Wales. It has 1,200 parish churches and 600 nonparish churches, with a staff of 900 clergymen. This appeal for more resources to sustain the ancient endowments of the church is being made principally by laymen to laymen. The average annual stipend in Wales is just $1,000, plus a house. The Church in Wales lost an annual income of $40,000 when the railways of Britain were nationalized.

Archbishop's Book Attracts Wide Notice

Dr. Garbett, archbishop of York, has published a book, *In an Age of Revolution*, which has attracted more attention than do most religious books. Some newspapers have linked it with a political book which appeared at the same time, Aneurin Bevan's *In Place of Fear*. Both are being widely read. Dr. Garbett surveys in a discursive manner the changes that he has seen in a long lifetime. He believes that Britain and Europe are trying to hold on to the Christian ethic while rejecting Christian doctrine. He senses ultimate spiritual disaster if this goes on without a fresh understanding by this generation of what Christian doctrine is. Dr. Garbett believes that religion is an unknown subject to most Englishmen, but that they still like to think they know a bit about it. He concludes that what the church has not yet managed to do is to find the means of communicating the gospel to this generation.

Conduct Student Evangelism

Church evangelism through students' campaigns is a lively feature of religious life in this country. One campaign by a team of eight Cambridge Methodist students in Bradford has revived a languishing church. The team worked through the existing organizations of the church and became part of the church life. It applied to the normal local church life all the modern techniques of discussion and question. This application of evangelistic zeal inside the church seems to be more fruitful than evangelism which engenders enthusiasm outside the church.

Reports Encouragingly on Church of South India

Bishop Basil Roberts, secretary of the Society for the Propagation of the Gospel, comments after a visit to the Church of South India that he was aware of a "deep

YOU PAY ONLY $5

for this unusual ~ $11.50 ~ BOOKSTORE VALUE

with your New Membership in

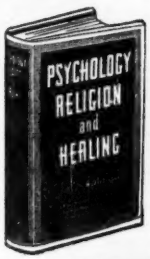
PASTORAL PSYCHOLOGY BOOK CLUB

Now you can obtain the monumental magnum opus (503 pages) of Great Britain's remarkable preacher and psychologist, Leslie D. Weatherhead, and receive in addition *absolutely free*, the significant Dollard-Miller book, PERSONALITY AND PSYCHOTHERAPY—a regular $6.50 bookstore value. This combined $11.50 book value for $5.00 is available only if you join the Pastoral Psychology Book Club now. These books are typical of the significant books offered regularly in the new and expanding field of pastoral psychology—and chosen by an editorial board of the foremost exponents of the subject. Mail the coupon below today. Send no money. You are under no obligation to purchase any minimum number of books.

You accept only books you want. No minimum purchase obligation. Full reader satisfaction guaranteed.

A FREE Book Dividend is issued with each three selections. You enjoy savings of 50% or more.

Your First Selection is—



PSYCHOLOGY, RELIGION and HEALING

by Leslie D. Weatherhead

The outstanding characteristic of this outstanding new Weatherhead book is its scope and comprehensiveness. Every known method of spiritual healing which man has tried in the past or is currently experimenting with is studied and analyzed in terms of its meaning for the work of the minister today. The London Times says, "Weatherhead points the way to a more comprehensive attitude which may release the great energies of the non-physical world for the welfare and maturity of mankind."

Regular Bookstore Price—**$5.00**

YOU RECEIVE FREE for Joining Now—

PERSONALITY and PSYCHOTHERAPY

by John Dollard and Neal A. Miller

Professors of Psychology
Yale Institute of Human Relations

"A great book of extraordinary significance, a book dealing with knowledge that is indispensable for the person who has responsibilities for counseling in any relationship."—OREN H. BAKER, Dean of the Colgate-Rochester Divinity School

This Regular $6.50 FREE to New PASTORAL PSYCHOLOGY BOOK CLUB Members.

The only book club of its kind that keeps you alert to the great strides which are taking place today in the new science of human behavior.

In many cases the club prices represent a substantial reduction from those charged in bookstores. They are never higher than regular retail prices.

SEND NO MONEY! ORDER TODAY!

How You Can Become A Member of The Pastoral Psychology Book Club

You do not obligate yourself to buy any books! SIMPLY SEND THE COUPON—each month you will receive your complimentary copy of the Club Bulletin describing the new Selections, Dividend Books and any special offers.

YOU RECEIVE FREE DIVIDENDS. Whenever you have purchased two Selections, you will receive a Dividend Book absolutely FREE (usually worth $5.00 or more). Special Dividends, plus the regular ones and other benefits, all serve to reduce the cost of your library.

UNCONDITIONAL GUARANTEE—SAVE 50%. If you receive any book that does not come up to your fullest expectations, return it for a full refund. This is a statement of policy—there are no exceptions. The regular and special Dividend Books, the reduced prices on many Club Selections and other money-saving privileges will save you at least 50% on the cost of your books. Take advantage of this opportunity now!

THE PASTORAL PSYCHOLOGY BOOK CLUB
GREAT NECK, NEW YORK

Please enroll me for a membership in the Club and send me by return mail my free copy of PERSONALITY AND PSYCHOTHERAPY, together with my first Selection, PSYCHOLOGY, RELIGION AND HEALING, for which you will bill me $5.00. It is understood that I may cancel my membership at any time; that I am not obligated to purchase any minimum number of books; that I will be notified in advance of each month's Selection and need only notify the Club by the stipulated date if I do not want it; and that any Selection with which I am not fully satisfied may be returned within 10 days for full credit.

PP-4

Name_____

Address_____

City_____ Zone____ State_____

consciousness of regained unity" and that "all the proceedings were conducted with a high sense of spiritual purpose." The S.P.G. is the Anglican missionary society which was unable to continue making grants from its general funds to the Church of South India at the time of union. The bishop says he found it difficult to distinguish between former Anglicans and non-Anglicans. He is hopeful that the dissident section of a former S.P.G. mission area in Nandyal will be reconciled with the Church of South India. He was impressed by the manner in which the principle of episcopacy was everywhere accepted.

Combine Vacation and Theological Study at

PACIFIC SCHOOL OF RELIGION

1952 Summer Session
June 30 - August 8

Fields:

Philosophy of Religion
Christian Ethics
History of Christianity
Religious Education
Town and Country Church
Archeology and the Bible

Faculty:

Richard Kroner
Paul Ramsey
Ralph D. Hyslop
Correll M. Julian
Margaret Lobb

Jack Finegan
Dean of Summer Session

WRITE FOR INFORMATION
1798 Scenic Avenue
Berkeley 9, California

OBERLIN GRADUATE SCHOOL OF THEOLOGY

An interdenominational school with 116 years of experience

- Provides thorough preparation for Christian Leadership — ministry, missionaries, directors of religious education
- Qualified Faculty
- Tested Curriculum
- Ample opportunities to serve in churches while attending school
- Adequate facilities
- Apartments for married students

SUMMER SCHOOL July 7-25
Graduate School of Theology
Oberlin, Ohio
Leonard A. Stidley, Dean

Canterbury Sees Church Not Yet 'Fit for Union'

In his Easter sermon the Archbishop of Canterbury returned again to the divisions of the church. He is thankful for the 50 years of growing together, he said, but it is "a very partial and precarious growing together so far." Dr. Fisher believes that the church is not yet fit for union. "If the church tomorrow became one in organic unity the one certain thing is that it would betray yet more disastrously by its unity some truth of Christ and his gospel which by our divisions is allowed to survive and bear fruit," he said.

Issue First Report On Effect of TV

The first survey of television's effect on the habits of the British people reveals that the new medium is most popular among lower-income groups. Children from five to seven watch television programs for about seven hours a week. Radio listening has suffered more from the competition of television than any other recreational activity. Theater attendance has not yet slumped and gardening is still booming; visits to saloons are said to be decreasing. No television policy in regard to religion has yet emerged, but the British Broadcasting Corp. is said to be considering a report in that field submitted to it by a visual aids expert.

And So Forth

Claude De Mestral, Montreal pastor, has been named to succeed Margaret Wrong as secretary of the International Committee for Christian Literature in Africa, with headquarters at Edinburgh House, London.

England's oldest Methodist minister, George Marris, has died at 98.

W. J. Noble, formerly president of the Methodist Conference, conducted a recent memorial service for Kenneth Maclennan, late secretary of the Conference of British Missionary Societies.

The Congregational Union, which has a deficit of $36,000 for the year, is to dispense with four officers—youth, publicity, and life and work secretaries and an assistant secretary. CECIL NORTHCOTT.

L.W.F. to Continue Hospital On Mount of Olives

The Lutheran World Federation has arranged with the United Nations Relief and Works Agency to continue operation of the Kaiserin Auguste Victoria hospital on the Mount of Olives in Jerusalem. Originally, it had been planned to close the hospital by next June, with withdrawal of UNRWA support. The new plan provides for the agency to continue monthly financial grants. Capacity will be cut only from 400 to 350 beds. The hospital serves the entire Hashemite Kingdom of the Jordan. Edwin Moll, director of the L.W.F.'s Near East branch, reports that the hospital probably will continue to receive U.N. support as long as the Arab refugee problem exists.

Malan's Decision Initiates Crisis

South Africa Tense as Ruling Party's Plan to Override Supreme Court Judgment Is Announced

HEALDTOWN, CAPE, SOUTH AFRICA, April 12.—A political and constitutional crisis has arisen here as the result of the judgment of the Supreme Court's appellate division that the Separate Representation of Voters act passed by Parliament last year is "invalid, null and void and of no legal force and effect." That act provided for transfer of colored (Eurafrican and Eurasian) voters from the common election roll to a separate list. Prime Minister Malan has announced that his government will introduce legislation to keep the courts from testing legislation passed by Parliament. Since the government has a small majority, it is anticipated that it can get the threatened legislation passed. But the leader of the opposition declares that it will be fought in the courts, and he has called on the people to resist such high-handed lawmaking. "The gravest possible decision has now to be taken by the people of South Africa," says the *Cape Times*. This paper points out that since the government polled 100,000 fewer votes than the opposition in the last election, the proposal is a move by a minority group to "destroy the foundations of the written and unwritten constitution of South Africa."

Natives Launch Protest Meetings

As large numbers of Europeans flocked to Cape Town to attend the April 6 festival commemorating the landing of Jan van Riebeeck in South Africa 300 years ago, thousands of non-Europeans throughout the union held protest meetings in which they pledged themselves to "defy unjust laws." These meetings, called by the African National Congress and the South African Indian Congress, were orderly and without untoward incident. A plan of "defiance" involving three stages has been agreed upon. First, volunteers from the larger cities will be selected to defy certain laws. Then defiance will be carried to the other cities and towns of the union. The third stage will be defiance by the masses. The sponsors of the program have received messages of support from Prime Minister Chou En-lai of China, Premier Nehru of India, Prime Minister Mossadegh of Iran, and Dr. Kwame Nkrumah of the Gold Coast. Throngs at the meetings wildly cheered Dr. Nkrumah's telegram when it was read to them.

Moderator's Refusal of Invitation Concerns South Africa

Considerable concern has been aroused in South Africa by the decision of Moderator White Anderson of the Church of Scotland to turn down the Malan government's invitation to attend the Van Riebeeck festival as a "distinguished visitor." The moderator had planned to come, but was influenced to decide otherwise by communications which led him to believe that if he went the Church of Scotland's mis-

sionary work in Africa would be adversely affected. Those communications confirmed opposition expressed by members of his own church who object to South Africa's racial policies and did not want to have it appear that the Church of Scotland was in any way associated with them. Spokesmen for the Presbyterian Church of South Africa feel that the moderator's refusal was a mistake. They contend he should have come to "see for himself." They feel that missionaries here are likely to see things solely from their own point of view, and that they are not sufficiently in touch with the European section of the population to give a balanced judgment on the situation.

MacLeod of Iona Finds Things Not So Bad

George MacLeod, leader of the Iona Community and a Church of Scotland minister, who has been visiting South Africa, told the *Cape Times* that he believes Moderator Anderson was wrong in refusing the government's invitation to attend the festival. "I wish he had come and dared to raise in all courtesy the issues that divide," he said. "I am sure that Dr. Malan would have extended equal courtesy of discussion." Dr. MacLeod said that if he had not visited South Africa, he would be inclined to support Dr. Anderson's refusal of the invitation. But, he says, he finds the situation here quite different from what he had expected. He is convinced that Dr. Malan's policy arises from a sincere belief that separation is for the mutual benefit of the different races, and that his "essential thesis" is shared by the vast majority of all parties in South Africa—not least by the Labor party. He believes that aside from a small liberal minority, many Europeans "vent their moral indignation on Dr. Malan while secretly being grateful for his separation principles."

Branch of Dutch Reformed Church Condemns 'Political Pastors'

Addressing a meeting of the Hervormde Nederduitse Gereformeerde Kerk (one of the several Dutch Reformed churches of South Africa) in Cape Town recently, Pastor D. J. J. de Vos charged that 1,000 political pastors rule South Africa behind the scenes. He was referring to the Broederbond, to which 357 Dutch Reformed clergymen belong. This body, he said, "changes governments and cabinets at its will and has transformed the three oldest Dutch Reformed churches into a lethal political machine." The meeting, called to protest against political activity of clergymen, was attended by the full synod of the church. Dr. de Vos said that although his church does not permit its ministers to participate in politics, it should not hesitate to warn the country against its government's mistaken course. He urged his 2,000 listeners to force the church to confine itself to its evangelical task and to disband the Broederbond, "the festering sore in Afrikaans society and the cause of racial hatred." He called for justice toward every racial group and the extension to every individual of "human rights and Christian freedom."

World Council Official Visits South Africa

W. A. Visser 't Hooft, general secretary of the World Council of Churches, arrived in Johannesburg April 9 to begin a seven-week tour of South Africa, during which he will confer with church leaders of all races. His visit is to be countered by that of two representatives of the International Council of Christian Churches, the Carl McIntire group, which is supported by the Dutch Reformed Church of Natal. Charles Ranson, general secretary of the International Missionary Council, who with the council's research secretary was to have visited South Africa later this year, has postponed his coming until 1953. Marc Boegner of the French Reformed Church, a president of the World Council of Churches, was one of the "distinguished visitors" invited to the Van Riebeeck festival.

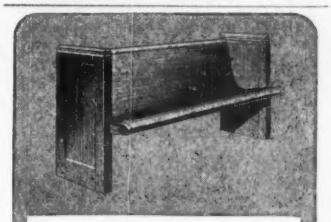
STANLEY G. PITTS.

W. A. Visser 't Hooft Gives Carnahan Lectures

Union Seminary, Buenos Aires, Is Host to World Council Secretary

BUENOS AIRES, March 29.—A large and appreciative audience of pastors, theological students and lay leaders welcomed W. A. Visser 't Hooft's presentation at Union Theological Seminary here of the annual Carnahan lectures. His theme was "The Renewal of the Church." Stimulating question periods followed each lecture. The general secretary of the World Council of Churches dealt with the profound truths of the "new covenant" and the "new creation." He underlined the paradox that while Christians are new creatures, they need continually to be renewed.

Drawing on his vast experience of contacts with imperiled congregations, Dr. Visser 't Hooft said: "Persecuted churches



THE TRUE ECONOMY OF LASTING SATISFACTION

Leading churches all over America offer testimony to the true economy of long service and lasting satisfaction, as achieved in Bodiform pews, chancel furniture, architectural woodwork, and folding chairs by American Seating Company. Write to us in detail about your requirements.

DEPARTMENT 1145

AMERICAN SEATING COMPANY

World's Leader in Public Seating

901 Broadway N.W., Grand Rapids 2, Michigan

Invaluable for public school Bible reading!

Bible Readings

FOR SCHOOL AND HOME

A Syllabus compiled by **Elizabeth M. Wesson**

Every public school administrator and teacher will welcome this guide to Bible passages selected for public school reading. Mrs. Wesson prepared this syllabus with the constant advice and criticism of religious leaders of all faiths in metropolitan Boston. The readings are arranged topically, making for intelligent treatment of the great Biblical characters, incidents and ideas.

Clyde Lemont Hay, author of *The Blind Spot in American Public Education,* writes: "It is exactly what its title indicates. The author has been thoroughly impartial in her approach. The wide catholicity of the syllabus is witnessed by the fact that there are listed almost two pages of reading references grouped around the principal Jewish festivals. No single reading *must* be used by any teacher. She may make her own selections, as her mode and sense of timeliness may dictate. Readings are provided for all grades up through high school."

If you are concerned with public school Bible reading you should procure this "tool" and bring it to the attention of school authorities in your town or state.

Price, $.60

HARPER & BROTHERS, *Publishers* • 49 E. 33rd St., New York 16

"Comprehensive, practical and interesting. It will do much to help pastors and Sunday School superintendents . . ."— L. A. Weigle, Yale Divinity School.

LEADING A SUNDAY CHURCH SCHOOL

By RALPH D. HEIM
Author of HARMONY OF THE GOSPELS

An excellent study of the details and principles involved in the leadership of a Sunday Church School. Thorough and amply supplied with illustrative material, this book offers with specific suggestions and an understanding of the fundamentals of Christian educational leadership. An important addition to the literature of Christian Education, as a text for students and a handbook for Sunday School leaders.

"This book lifts the horizons of the leaders of the Sunday School. Readable, comprehensive . . ." Earl F. Zeigler.

368 pp. $4.75 at all book stores

MUHLENBERG PRESS
1228 SPRUCE ST. PHILADELPHIA 7, PA.

SAVE
ON FILM RENTALS
AVOID increased rental rates, USE . . . .
Cathedral's ECONOMY PLAN
SAVE AS MUCH AS $29.90 on St. Paul series, with seasonal subjects. Inquire at your bookstore
or
Cathedral Films
140 N. Hollywood Way, Burbank, Calif.

know more about the secret of Christian joy than do churches that live in tranquility." His hearers, representing Spanish-speaking Protestantism which has so long suffered from Roman Catholic persecution in the various Latin lands, knew well what he meant.

Sounds Plea for Unity

Dr. Visser 't Hooft declared that the church can be renewed only if it allows itself "to be broken on the anvil of the Word and to be reformed." "Is the church willing to sacrifice its institutional life to gain apostolic life?" he asked. In his final lecture, the World Council official made a strong plea for unity—not the unity of the churches as they are, but the unity "that will come when all churches turn again to the Lord of the church and are made living stones."

Following its usual tactics, the International Council of Christian Churches (the Carl McIntire group) set up a rival lecture series on "False Ecumenism" at a church a few blocks from the seminary. On Monday night the lecturer there charged that "to become popular in the 'ecumenical movement,' you have to write articles against the Bible." As it happened, the following day Dr. Visser 't Hooft's lectures dealt with the basic concepts of the Old and New Testaments, which he termed "the only foundations for any understanding of renewal."

The Carnahan lectureship was inaugurated last year by Harold A. Bosley of Evanston, Ill. Next year's lecturer will be Pres. John A. Mackay of Princeton Theological Seminary.

Addresses Seminary Convocation

Last night Dr. Visser 't Hooft gave the principal address at Union Theological Seminary's convocation. Speaking on "Living Theology in a Living Church," he interpreted that theology as one which confronts the concrete situations of the world of men and nations instead of retreating from reality on the one hand, or, on the other, adapting itself to it, thus "endangering the gospel."

At last night's convocation, held in Central Methodist Church, Pres. B. Foster Stockwell presented the seminary's 73 students, who make up the largest enrollment in its history. They come from six countries and as many denominations. This theological faculty, dating back to 1884, represents the official collaboration of Disciples of Christ, Methodists, Presbyterians, U.S.A., and Waldensians.

This was Dr. Visser 't Hooft's first visit to Latin America. He said it has given him a "sense of expectancy" concerning Protestantism, particularly ecumenical Protestantism, in the countries he has visited. He left this morning for Johannesburg, South Africa, with stops on the way at Montevideo and Rio de Janeiro.

THOMAS STRATTON GOSLIN, II.

Disciple Mission Serves Mexican-Americans

During 1951 the Mexican Christian Institute, Disciple home missions institution operated in a congested section of San Antonio, Tex., served 2,882 persons, it was reported at a recent meeting of the United Christian Missionary Society.

Try 'Practical' Seminary Plan

First Class Graduates from New Type of Training Course Established in Wittenberg, Germany

EAST GERMANY, April 16.—The first group of graduates of the new type of theological seminary established at Wittenberg for men who have not had preliminary college or high school training recently passed their examinations. These 14 young men have spent two years in the seminary and three in practical training (one between the two seminary years, two after them). Heretofore, all German pastors except those preparing for missionary service received their training in the universities. The results of the Wittenberg experiment will be closely watched, since it is being increasingly felt that perhaps spiritual rather than intellectual qualifications are of primary importance for an effective ministry.

Increase Length of University Theological Courses

The university course for ministers in East Germany has been lengthened from eight to ten semesters (five years). When this correspondent was in school, only three years of university work were required. In 1925, the requirement was raised to four years. Reason given for the recent extension of the course is that nowadays many high school graduates are not prepared to take up university studies; they lack Latin (to say nothing of Greek and Hebrew) and many other subjects which were formerly taught in high schools. Thus they must make up these deficiencies after they have enrolled at the universities. In addition, they must take a number of courses not formerly required—in Marxist sociology, physical education and the like. However, unlike other university students, they do not have to bother with Russian. One of the five years of the university course is to be devoted to practical work in local congregations or in Inner Mission institutions. There is no restriction on the number of theological students the universities may enroll, as was the case in former years. Students who have not graduated from high school may enroll for the theological course if they pass a special examination. This is a new departure for German universities.

New Religious Weekly Is Published in Dresden

Although the East German authorities are generally not too liberal about granting printing permits to churches or other religious organizations, they have licensed a new religious weekly called *Verantwortung* ("Responsibility") for publication in Dresden. Even those who do not fully agree with the ideas expressed in the articles and stories may find it profitable to read the magazine. In its first issue, Pastor Grueber of Berlin protests against that attitude in Germany and in the world at large which refuses to grant a hearing to any opposing opinion or to grant to others the rights it claims for itself. He calls for men who have courage and respect for

DENOMINATIONAL APPEAL PASSES MILLION-DOLLAR GOAL AHEAD OF SCHEDULE

TEN DAYS before it was scheduled to end, the members of the Evangelical and Reformed Churches across the country oversubscribed a million-dollar campaign for their New Church Building Fund by $40,000. The total has now climbed to $1,100,000—with more coming in!

"Our whole denomination feels the lift of a great effort carried to a successful completion," writes Dr. Purd E. Deitz, General Secretary, Board of National Missions of the Evangelical and Reformed Church. "The fact that your representatives knew how to deal with an organization of lay people, and particularly the emphasis which they laid upon the spiritual values of the effort, have been of incalculable help to us . . . They participated as church men and kept the campaign from becoming a matter of money raising exclusively," adds Dr. Deitz.

"We above all appreciated their fine Christian spirit . . . We shall gladly recommend Ketchum, Inc.," declares Oscar C. Grueninger, Chairman of the Steering Committee.

Last year, Ketchum, Inc. directed the campaign for the Pittsburgh-Xenia Seminary of the United Presbyterian Church, which raised $60,000 more than its $1,000,000 goal. Currently we are managing a $12,000,000 national campaign for the Presbyterian Church USA.

In addition to successful denomination-wide appeals, we have directed over-the-goal building fund campaigns for a great many of America's leading churches during the past 33 years.

Consultation Without Obligation

KETCHUM, INC.

Campaign Direction

CHAMBER OF COMMERCE BUILDING, PITTSBURGH 19, PA. AND 500 FIFTH AVENUE, NEW YORK 36

CARLTON G. KETCHUM, *President*

NORMAN MacLEOD, *Exec. Vice President* • McCLEAN WORK, *Vice President*

MEMBER AMERICAN ASSOCIATION OF FUND RAISING COUNSEL

FIDUCIARY CORPORATION OF FRIENDS

authorized by the

Five Years Meeting of Friends

An Incorporated Trust for the safe custody and administration of gifts and bequests for the various channels of Quaker Service.

Correspondence and Conference Invited

ADDRESS:

FIDUCIARY CORPORATION OF FRIENDS

101 S. Eighth St. Richmond, Indiana

Isaac E. Woodward, President — Sumner A. Mills, Secretary

Hymn Singing ON SUNDAY NIGHTS

AMONG the charming customs still surviving at The Northfield is the "hymn sing" on Sunday nights when guests in the lobby and on the broad verandas join in singing their favorite hymns.

This delightful country Inn, established in 1888, is still noted for its delicious New England meals, its friendly atmosphere and the gracious hospitality which is traditional.

Sports on our 250-acre estate, outdoor and indoor recreation for all the family at every season of the year. Near Northfield Schools.

$8.50-$12.50 a day inc. meals.

For folder, reservations write
A. Gordon Moody, Manager

The NORTHFIELD
EAST NORTHFIELD ★ MASS. ★

by the former poetry editor of CHRISTIAN CENTURY

meet the living
CHRIST IN POETRY

Thos. C. & Hazel D. Clark, Eds.

for your home devotion, personal meditation, and Church School work...use this inspiring dramatic testimony of the modern poets in CHRIST IN POETRY.

448-page volume 529 poems Only $3.49

ASSOCIATION PRESS

freedom to allow others the right to their own points of view.

Discuss Church Building

Recent conferences at Hannover, Bielefeld, Berlin and Lübeck drew up a number of principles to guide church building in this day and age. They recommended that instead of concentrating building and reconstruction efforts on large projects in the centers of cities, more attention be given to smaller, functional buildings in the suburbs. Such smaller churches, it was pointed out, would cost less and would promote more intense and efficient church life. The conferences also drew up principles to govern construction of altars, pulpits, baptismal fonts, organs and other equipment.

Brunner Appeals for True Brotherhood

In his recent book, *The Mistake of the Church* (published by the Zwingli press in Zurich), Emil Brunner says that modern communism is a "deficiency disease" which spreads in the vacuum left by the failure of the churches to establish the "true brotherhood of Christ." He calls for an effort to renew within the churches that religious life based on Christian faith and love which characterized the church of the New Testament. "With or without the churches, or if necessary in opposition to them, God will make the church a fellowship of brethren," says Dr. Brunner. "The future of the church depends on its ability to realize this truth."

And So Forth

The *Pastoralblätter,* widely known magazine for ministers, says in its current issue that "theoreticism" plays a fatal role in German theology and church life. Too many students, it says, study in a manner "one-sidedly theoretical," and it calls for a fair balance between theory and practice in German church work and life.

Protestant ministers in Thuringia will receive only 90 per cent of their salaries this year.

Protestant and Catholic churches in Lübeck refrained from ringing their bells Sunday Feb. 24, as a protest against "carnival excesses" in northern Germany.

Churches of the former East Prussian Union were forbidden to hold their May synod as planned in Görlitz, on the Polish border. Instead, they will meet in Berlin.

Thirty theological monographs written in Germany in the past decade have been issued on microfilm by Vandenhoeck and Ruprecht, theological publishers in Göttingen. When the monographs were written, the publishers lacked paper and funds to issue them. They include Old and New Testament studies, church history, systematic and religious philosophy, liturgics, church music, church law, and so on.

GERMANICUS.

Report Church Construction Exceeds Other Projects

The National Production Authority has announced that the 638 church construction projects authorized for the second quarter of 1952 exceed in number all other types of construction approved under government controls, Religious News Service reports.

Discuss Church, Social Agencies

Richmond Ministers Are Told of Points of Cooperation, Conflict Between the Respective Programs

RICHMOND, VA., April 22.—The relation between the work of social agencies and church programs was discussed by members of the Richmond ministerial union (white) at their April meeting, to which they had invited representatives of the American Association of Social Workers. The discussion, led by George Kalif, administrator of the Richmond Professional Institute's school of social work, brought out points of cooperation and of conflict between the two areas. It was stressed that financial aid given by a church to a needy family reduces the amount contributed to that family by the state welfare board, which holds contributions to three-fourths of the normal subsistence level in order to stimulate self-help. The ministerial union adopted recommendations of its committee on evangelism that a weeklong visitation evangelistic effort be undertaken next year among Richmond churches, to be followed by a two-week preaching mission. The union also endorsed the Episcopal preaching mission to be conducted here in November, with Canon Bryan Green of Birmingham, England, as speaker.

Urges Church Support For Labor Unions

Addressing a recent meeting of the Lynchburg ministerial association, Boyd E. Payton, regional C.I.O. Textile Workers Union director, scored the failure of the church to "speak out in favor of organized labor and support its position on economic, political and legislative matters." He added, however, that unions expect no special favors, asking that the church support their stands "only when those stands are right." He urged that in deciding what is "right," church leaders think in terms of what will mean the "greatest good for the greatest number of people." Reaction of the Lynchburg ministers to the speaker's appeal was varied. Most of them seemed to agree that their position on the question should be sympathetic, but nonpartisan.

Calls Deficit Spending and Segregation 'Neuroses'

The nation's practice of deficit spending and its condonation of segregation were cited as "neuroses of everyday living" by Dr. David C. Wilson, director of the University of Virginia hospital's psychiatric division, when he spoke to a recent meeting of the state mental hygiene society. "If all members of this society should work together as a team in the cause of mental health, they would see people as people, not as colored or white persons," he said. "A certain amount of race prejudice can be considered normal, but when it develops to such a degree as is today manifested toward the colored people of the United States, it interferes with interpersonal relations and so becomes a neurosis." John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, told the meet-

ing that regular church services offer "remarkable opportunities for group therapy through providing an atmosphere of peace which enables people to get their minds off individual problems." He stressed the "healing power of silence."

Warns Against Result of Spiraling Birth Rate

"The world must curb its rapidly climbing birth rate or face a bleak future of war, hunger, disease and unemployment," William Vogt, director of the Planned Parenthood Federation of America and author of *Road to Survival,* told a recent seminar here on "Population in Relation to Health, Welfare and Peace." Dr. Vogt pointed out that economically the world cannot stand its present population increase of 250 million each decade, an increase taking place most rapidly in the poorest countries which are least able to cope with it. "Birth control will not solve all the problems, but it is indispensable," he said. "However, government officials will not touch it because of political pressure."

Sermon Volume Editor Commends Preaching

G. Paul Butler, editor of the New York *Mirror* and of the annual volume *Best Sermons,* told a recent meeting of the Richmond Protestant ministers' association (interracial) that preaching in American pulpits is generally of high order. He declared that the best sermons are those in which the language is terse and perspicuous, with brief illustrations and quotations. In making references to books and periodicals, he said, the minister should take for granted that his hearers are themselves alert to the best in literature, as well as to important current events.

And So Forth

Theodore F. Adams, pastor of First Baptist Church here, will attend a number of Baptist conferences in Europe this summer as a member of the Baptist World Alliance's executive committee.

Lynchburg officials have given evidence of religious concern by inviting a Presbyterian minister to open the sessions of the corporation court grand jury with prayer, and a Christian minister to perform a similar service at sessions of the city council.

At a town mass meeting, Lawrenceville recently honored a local Negro who saved three persons from a car that had plunged into a creek.

G. O. Tease, formerly of Fitzgerald, Ga., a native of Australia and a former Australian army chaplain, has accepted a call to First Christian Church, Hopewell.

Clarence M. Brown has resigned after 25 years as minister of Colonial Place Christian Church to become representative of Church World Service for the Virginia council of churches. F. W. BURNHAM.

A.F.S.C. Aids Resettlers In Austria

The American Friends Service Committee is sponsoring a plan to help selected ethnic German farm families to resettle in Austria. Families borrow from a revolving loan fund to buy cattle and implements in order to start farming rented land, then repay the money at a low interest rate so that it can be lent to other families.

Now Ready...

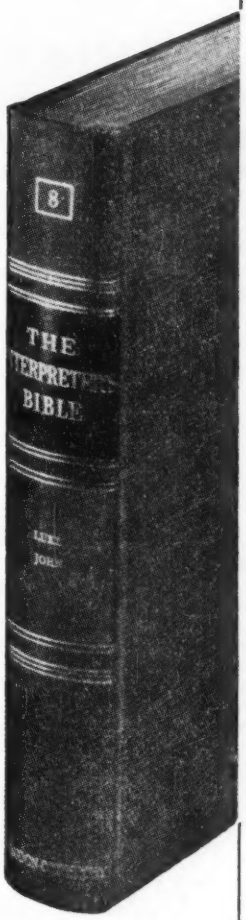
VOLUME VIII

Luke John

of

THE INTERPRETER'S BIBLE

Christendom's Most Comprehensive Commentary in 12 volumes



- "Indispensable!" —*Religious Education*
- "Great and needed." —*Saturday Review of Literature*
- "Makes history." —*Current Religious Thought*
- "Stimulating . . . penetrating . . . brilliant." —*National Council Outlook*
- "Deep religious feeling . . . scholarly candor . . . vivid interpretation." —*New York Herald-Tribune*
- "Monumental." —*Pastor*
- "Tremendous." —*Perkins School of Theology Journal*
- "Reverently Christian." —*Chicago Theological Seminary Register*

Volume VIII (Luke, John) is the second published volume of the history-making 12 volume commentary which has been acclaimed "without equal in this or any other century." With Volume VII (Articles on the New Testament; Matthew; Mark—published last fall) it completes the commentary on the four Gospels—an ideal starting point in acquiring all twelve volumes.

If you do not have Volume VII—or if you have not placed your standing order for all twelve volumes—enter your order for the entire set now!

Your bookseller will send you a detailed prospectus explaining the standing order plan—whereby you can get Volume XII *free*—and giving complete information about THE INTERPRETER'S BIBLE.—Write for your free copy today!

NOW READY

VOLUME VII
New Testament Articles; Matthew; Mark
944 pages
6⅞x10 inches
$8.75

VOLUME VIII
Luke—John
824 pages
6⅞x10 inches
$8.75

At Your Bookstore ABINGDON-COKESBURY PRESS

A Catholic Speaks His Mind

On America's Religious Conflict

by THOMAS SUGRUE

■ "Penetrating criticism of his own church's preoccupation with the externals of religion and the manifestations of institutional power and importance."—W. E. GARRISON in *Christian Century* "One of the most important books of our day."—*Church Management* **$1.00**

God's Word In Man's Language

by EUGENE A. NIDA

■ Here is a book which tells in simple and good-humored fashion a highly dramatic story—the story of the translation of the Bible into more than 1000 languages. Many of these languages had never before been written down, many had complicated grammars. Despite the many handicaps and hardships the work has gone on and Dr. Nida has reported it in a lively manner which will appeal to every member of the family. **$2.50**

Possibilities Unlimited

A Scientist's Approach to Christianity

by DANIEL LUZON MORRIS

■ "Many 'men of religion' and 'men of science' are today working harmoniously together in the attempt to discover more completely the nature of the world and the destiny of man. It is in this spirit of co-operation in the quest for truth and righteousness that Dr. Morris has written this thoughtful and stimulating book. The more widely it is read, the better will be this troubled world."—from the Foreword by KIRTLEY F. MATHER **$2.50**

at your bookseller

HARPER & BROTHERS

New York 16, N. Y.

Methodists Face Stormy Session

As Church's General Conference Opens in San Francisco, Delegates Prepare to Consider Sweeping Changes

SAN FRANCISCO, April 26.—Several storm centers appeared to be forming as the Methodist Church's quadrennial General Conference began its sessions in San Francisco's civic auditorium.

Retired Bishop Herbert Welch, now in his 90th year, presided at the opening session. In the traditional celebration of the sacrament of the Lord's Supper, he was assisted by 21 other bishops, most of them from abroad. The setting was a mixture of the businesslike, with work tables spaced through the auditorium for the delegates, and the ecclesiastical, with an altar set on a high platform and a huge gold cross suspended against the dossal curtain.

The Bishops' Message

On Wednesday evening Bishop Paul Kern of Nashville presented the episcopal address through which members of the Council of Bishops express their corporate judgment on the world scene and set forth what they think the church should do about it. It took Bishop Kern two hours to read the document. At one point he said: "It is becoming more and more impossible to shape foreign or domestic policies on rational grounds. Rumor peddlers, enjoying congressional and legislative immunity or hiding behind innuendo or hearsay evidence, break down confidence in our society and throttle the voice of free men." Then, pointing out that the same type of thing sometimes happens in the church, the message continued: "There have always been both preachers and laymen among us who want to declare out of bounds any Methodists who dare to think and preach independently and creatively upon the issues of the current social and economic order. They want to preserve the 'original character of Methodism.' Would God they knew their history better!" However, said the bishops, "Our church must not be maneuvered into the defense of any political party or economic philosophy."

The bishops' message referred to communism as a "perverted and godless way of directing revolution to its own ends," and said: "It is not Russia that is our real enemy, but the evils in modern society which Russia falsely offers to eradicate." On the question of a U.S. representative to the Vatican, the message held that "we want no representative to any church state, especially to one whose political entity is a fictitious presumption and whose ecclesiastical autocracy is ill concealed by the scanty robes of an artificial and diminutive state."

Urge Consideration of Disarmament

The bishops' message urged that the principle of disarmament be kept before the nations as they seek an alternative to war. "Weight of armaments has never yet brought peace," it said. It called universal military training a "radical departure from the American way of life" which is "both unnecessary and morally dangerous." "We can unswervingly hold to our faith in the United Nations," the bishops advised.

Calling the growth of the ecumenical church throughout the world "the most significant movement of modern religious history," the bishops said that Methodists "must be realistic in their ecumenical enthusiasms." They recalled that Methodism has always reserved for its members freedom of reverent inquiry, and said they were proud to reiterate John Wesley's dictum: "As to opinions which do not strike at the root of Christianity, we think and let think."

One senses the atmosphere of such conferences as this by listening to opinions from old and new members of the assemblage. For instance, Retired Bishop Francis J. McConnell, long considered one of Methodism's sages, said that the million Methodist women will constitute one of the groups most interested in the sweeping changes suggested by the survey committee which hired a group of industrial engineers to study the organization of the church and recommend means of streamlining it. (See The Christian Century for April 23.) Incidentally, one of the 1,500 memorials which individuals, groups or conferences have sent to the conference for consideration recommends full clergy rights for women.

That the debate on the unofficial Methodist Federation for Social Action is likely to be a lively one is indicated in a preconference release stating that a group called the "Circuit Riders" has been formed to combat the social action group during the sessions.

Advance in Membership

The Methodist Church, formed from the union in 1939 of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church started out with around 8 million members. This year the delegates will deliberate on behalf of 9,065,727 communicants in the U.S. and 850,000 overseas. They represent 39,961 local churches in the U.S. and 6,400 abroad. Nearly 25,000 ministers serve these churches, whose members last year contributed for all purposes $268,623,814, of which $40,120,363 was designated for benevolences. This is a new high, and marks the culmination of the "Advance for Christ and His Church" program started in Boston in 1948. Reports on the advance will be given during the sessions here.

Casting a shadow over the proceedings is the fact that at least 26 of the 746 authorized delegates are unable to be present because of political conditions in their countries. These include delegates from conferences in China, the Baltic and Slavic states, Czechoslovakia and eastern Germany. The worldwide scope of the assembly is indicated by the exotic costumes seen in the corridors and in the auditorium, and by the list of names at headquarters.

In the words of Bishop Kern, this conference "stands midway between an old world that is dying and a new world struggling to be born." "We have discovered that we cannot advance much further materially until we discover new spiritual resources," he said. . . . But was it in keeping with this spirit of humility to choose as the postlude to the opening communion service Elgar's "Pomp and Circumstance"?

ERNEST M. FOWLER.

Theology Losing Out in Sweden

University Departments Attract Fewer Students—Free Churches Urge Caution in Withdrawal

ROSKILDE, DENMARK, April 15.—During the past two decades, enrollment in the theological departments of the universities of Lund and Uppsala has been steadily falling. In 1927, 153 theological students were enrolled at Lund, 132 at Uppsala. In 1951, Lund had only 37 theological students, Uppsala 34. This means that unless something happens to swell the ranks of students heading toward the ministry, within five years the shortage of pastors in Sweden will be most acute. It explains why the Church of Sweden has approached the Church of Norway on the possibility of obtaining the services of young Norwegian pastors if certain formalities can be arranged. (See The Christian Century for March 12, p. 326.) Incidentally, the Swedish universities report that the number of students preparing for the teaching profession has also declined.

Swedish Free Churchmen Urge Caution in Withdrawal

Sweden's new law permitting complete religious freedom has naturally been welcomed by the free churches of that country. Just before the law was incorporated Jan. 1, the committee for cooperation among those churches issued a statement advising their members to withdraw from the state church. (See The Christian Century for Jan. 2, p. 27.) Recently, however, Lewi Pethrus, leading free church pastor, warned in the public press against such withdrawal, saying it might weaken the Church of Sweden in her relation to the state and to the people. Another free church leader points out that the Church of Sweden is still an important cultural factor in the nation and says she should not be put in danger of domination by non-Christian forces. Before the new law, no one could leave the state church, into which he was born, without becoming a member of another church. Now no one is obliged to belong to a church. However, children of parents who belong to the Church of Sweden are still considered members of that church by birth. If only one parent belongs, the child is registered as a member of the church unless the pastor is advised within six weeks that such registration is not desired. An illegitimate child is listed as a member of the church if the mother is carried on its rolls. Persons acquiring Swedish citizenship are registered as members of the state church unless they declare that they do not wish to be so regarded.

Actor Reads Story of Christ's Passion in Church

On Good Friday Ib Schönberg, beloved Danish stage comedian, read the story of Christ's passion in the church in a Copenhagen suburb. "I do not understand theology, but I believe that life is a gift," he said. Schönberg likes to go to church, but he is not fond of every kind of sermon. "Be careful about words!" he warns pastors. "Don't talk too much about the big things; let them develop and grow by themselves." The famous actor maintains that he has "attended many a religious service in the theater." "I have seen artists there who were even greater preachers than many of those I have met in robe and collar," he declares.

Danish Teacher Reports U.S. Churches Vigorous

Einar Jensen of Rödding, a teacher who has just returned from a period of study in the United States, declares that the church stands in the very center of that nation's cultural life. He says that when one starts a discussion with an American family on any cultural topic, the conversation soon turns to problems connected with the church. He visited a former pupil of his who told him: "In Denmark I never went to church, but in the United States I found myself going to church every Sunday, besides attending meetings in the church house during the week. There we meet our friends and make new ones." Mr. Jensen did, however, find something about American churches to criticize—their habit of

The FLYING COLLEGE (3rd Season)

1. AROUND THE WORLD—6 weeks plus stop-over privileges in Europe. (TWA and Pan-American Airways) $2195
2. AROUND SOUTH AMERICA—30 or 49 days & (Pan-American Airways; return from Brazil via steam-3. ship, optional) ..... $995 and $1395
4. To and From EUROPE—Steamship; over 3,000 miles sightseeing by bus thru 7 countries..... $995

Former students were addressed by an official of cabinet rank in all countries except one—reception by the Prime Minister of Japan; Tea with the President of India; met with royalty in Siam; Interview with Nehru; etc.—Up to 300 miles of sightseeing in each country, with time for independent travel, too. In-service credits.

For details contact:
Professor H. Tarbell
LAFAYETTE COLLEGE
Easton, Pennsylvania

Co-Educational for Graduates, Under-Graduates and Professional People. Qualified Veterans may use G. I. Bill toward these all-inclusive costs.

DR. ALFRED K. BAUR
Chief of Psychiatric and Neurologic Service, Veterans' Hospital Jefferson Barracks, Mo.

"PSYCHOLOGICALLY SOUND," says head of Neuro-Psychiatric Department of Veterans' Hospital

"I approve of the approach and content of these pastoral aid pamphlets and consider them useful and effective in the purpose they seek to serve."
Alfred K. Baur, M.D.

COMFORT and STRENGTH

These leaflets are written by experienced clergymen and clinically-trained chaplains for consolation in periods of stress and strain. They deal with FEAR, LONELINESS, and the like. COMFORT AND STRENGTH for the patient! Twenty-four different leaflets a year for just $1.00. About 30 cents in quantities of 200 or more. A lot for little! Get your free samples! Be your own judge! Write today!

ADDRESS: COMFORT and STRENGTH, 3402 Longfellow, St. Louis 4, Mo.

"Why didn't somebody tell me about The Christian Century long ago?" writes a renewing *layman* subscriber. He was introduced to us by a friend who urged him to send $1 for a 13 week trial subscription. How many friends of yours might enjoy the Century as you do—if you would ask them to try it out?

Name .....

Street ..... Zone.....

City ..... State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

CRITICAL TIMES DEMAND

GREAT PREACHING

and Great Preaching depends, in part, on having at your finger tips effective resources:

GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

Here it is. • A system of resource filing
• A fellowship of sharing your best materials
• A growing core-file of resources—attractive—convenient—usable—in packets of 100.

ORDER NOW!

Sample packet $1; $4.50 for 5 packets; $8.50 for 10 packets. More details and free sample entries on request.

The Minister's File Service

3435 W. Van Buren St. Chicago 24, Ill.

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. • NEW YORK 18, N.Y.

CLERGY BENEFITS

Insurance at a SUBSTANTIAL DISCOUNT

Professional religious workers — also YMCA, Salvation Army, professors, etc.—can get "preferred risk" life, health and accident policies. No salesman will call on you. Write for "Bulletin S". *Since 1900.*

MINISTERS LIFE & CASUALTY UNION
107 W. Franklin Ave. • Minneapolis 4, Minn.

FOLDING CHAIRS
• IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

KIRKRIDGE RETREATS MONTHLY

Leadership: John Oliver Nelson, Roland H. Bainton, John L. Casteel, Calvin Keene, Gilbert Kilpack, S. Paul Schilling, Douglas V. Steere and others.

Write for program to
KIRKRIDGE
Bangor, Pa.

Books mentioned in the *Century* may be *bought* and many of them *borrowed* at

CROSS CURRENTS
book store and lending library
French and German books, reviews
Long-playing records at discount
CROSS CURRENTS
3111 Broadway, N. Y. C.
North of 122nd St. UN-5-4480

advertising. He tells of seeing two huge billboards side by side, one reading, "Ask Jesus First!"; the other, "Fill her up with Ethyl."

And So Forth

Latest Swedish church statistics indicate that the Swedish Mission Association has declined in membership from 114,000 in 1930 to 104,000 today. Baptist membership has declined from 68,000 in 1935 to 37,000; Methodist, from 18,000 at the opening of the century to 11,000.

The Danish seamen's mission has erected a large new building near Copenhagen harbor. It will be used by Danish, Finnish and Norwegian sailors. At least 1,000 Norwegian ships visit the harbor every year, and the new Norwegian seamen's pastor in Copenhagen says that around 200 Norwegian sailors walk the city's streets every day.

Free will offerings of 50,000 crowns have been sent from Denmark to help in the reconstruction of the dome of St. Stephen's Church in Vienna.

K. E. JORDT JÖRGENSEN.

Negro Colleges Unite

Methodist, Congregational Institutions Announce Merging of Resources

WACO, TEX., April 23.—The merger of two widely known colleges for Negroes in Austin has been announced by Methodist and Congregational Christian officials. The Methodist General Board of Education has operated Samuel Huston College; the Congregational Christian Board of Home Missions' American missionary association division has conducted Tillotson College. Samuel Huston, founded in 1900, was named for one of its early benefactors, a resident of Marengo, Iowa. Tillotson, founded in 1877, was named for George J. Tillotson of Wethersford, Conn., a friend of that college in its early days. Located a half-mile apart, the four-year coeducational institutions enroll a total of 1,050 students. Both are accredited by the Southern Association of Colleges and Secondary Schools.

Both Denominations Will Sponsor College

The consolidated institution will be known as Huston-Tillotson College and will be related to both parent denominations. The charter provides that the respective church agencies will each elect 10 trustees to the board. Matthew S. Davage of Nashville, since 1940 head of the Methodist Board of Education's department of higher education for Negroes, has agreed to serve as president for organizational purposes. In commenting on the merger the *Dallas Morning News* said: "In Texas the need of Negroes in higher education is not for more colleges but for stronger ones. There is no need for two small, competing colleges in the same city. In Austin the merger of two church colleges for Negroes came from admitted economic necessity. But it may turn out to be a forward step that will be for the best interests of the students served. . . . Huston-Tillotson will have the continued support of the Methodist and Congregational Christian churches. Its students will have the teaching staff formerly divided between two separate colleges. The result should be better education as well as more economic operation."

Interracial City Government Plan Acclaimed

During World War II, Italy, Tex., an Ellis county town of 1,184 population, gained praise for disclaiming any ideological relationship to the European state run by Benito Mussolini. It is now the setting for an interesting if less spectacular story. For two years the town has tried out a plan whereby it is governed by two mayors and two city councils—one white, the other Negro. Recently 500 persons attended an "appreciation night" program honoring the two mayors, Sam R. Green and John Farrow. Under the dual government plan, the Negro council acts in an advisory capacity on all matters pertaining to the town's 500 Negro citizens. Its actions are referred to the white council, elected under Italy's charter, in the form of recommendations. During the two years the plan has been in operation, every recommendation the Negro council has initiated has been adopted by the regular council. Music for the "appreciation night" program was provided by the a cappella choir of Jarvis Negro Christian College at Hawkins.

Sunday School Class Prays For Christian Revival

Members of the Goodfellow Sunday school class of First Baptist Church, San Angelo, are continuing through 1952 the pledge they adopted in January 1951 to "pray each day of the year for a revival of a deep Christian spirit in our church and in all Christian churches of the world." The resolution members adopted last year continues: "Believing that if our nation and the world are to be spared the terrors of a destructive world war it must be by God's intervention, we pledge ourselves . . . to join in praying each day for our political leaders that they may be guided by God's spirit to do the things that would lessen and not increase the terrible confusion now existing in international affairs." The members also pledge themselves to pray "for our men in foreign lands, for all Christians in countries dominated by atheistic communism, and for the non-Christian citizens of those countries, to the end that there may be a great world awakening in those countries and around the world, so that all men of all nations can live . . . as friends."

Mary Hardin-Baylor College Plans Endowment Campaign

Mary Hardin-Baylor College at Belton has added to its staff Guy D. Newman, Brownwood pastor. Beginning June 1, he will serve as vice-president in charge of development and promotion. In this capacity, he will head the projected 10-year campaign to raise $50 million for buildings, equipment and endowment for Mary Hardin-Baylor. Gordon G. Singleton, for 15 years president of the college, has resigned to join the staff of the Baylor University school of education. C. E. BRYANT.

Announce 'Greatest Story Ever Told' TV Broadcast

Special television broadcasts of the radio program "The Greatest Story Ever Told"

have been scheduled for Sunday afternoons May 25 and June 22 at 4 p.m. eastern standard time. Meanwhile, radio broadcasts of the program will continue on Sundays at 5:30 p.m. as usual.

The Church Roll

At its annual meeting in Washington, the Associated Church Press gave an award of merit to George Dugan, religion news editor of the *New York Times*. Mentioned in the citation was Dugan's "objectivity in interpreting what is significant in the field of religion."

The Council of Bishops of the Methodist Church has elected Bishop Fred Pierce Corson of the Philadelphia area as its president. He succeeds Bishop Arthur J. Moore of the Atlanta area.

Regin Prenter, professor of theology at Aarhus University in Denmark and chairman of the Lutheran World Federation's commission on theology, gave the five Ely Foundation lectures at Union Theological Seminary, New York city, April 28-May 7. His subject: "Some Problems in Christology."

Clifford P. Morehouse, since 1932 editor of the *Living Church*, unofficial Episcopal weekly, has been succeeded by Peter Day, executive editor. The change is part of a pending reorganization under which the magazine will no longer be published by Morehouse-Gorham Co., of which Mr. Morehouse is vice-president, but by a nonprofit organization in Milwaukee, to which city the editorial offices will be transferred.

Townley Lord, president of the Baptist World Alliance, has arrived from London to fill a number of speaking engagements in the U.S.

Chaplain James T. Wilson, a Methodist, has succeeded Ivan L. Bennett as Far East command chaplain with headquarters in Tokyo. Mr. Bennett is returning to the U.S. and will retire from the chaplaincy.

John A. Scherzer has been elected to a second four-year term as secretary of the National Lutheran Council's desk for European affairs.

Recent deaths in the field of religion: Howard Chandler Robbins, formerly dean of the (Episcopal) Cathedral of St. John the Divine in New York city and subsequently a leader in efforts to achieve unity among Christian communions, particularly in the attempt during the '30's to achieve organic union between the Presbyterian and Protestant Episcopal churches, on March 20, at the age of 75. . . . Ernest W. Riggs, a secretary for the American Board of Commissioners for Foreign Missions 1921-33, then president of Anatolia College in Greece until 1950, on March 25, at the age of 70. . . . William W. Hall, New York city Presbyterian layman who in 1949 was winner of the Russell Colgate distinguished service citation for service to religious education, on March 27, at the age of 81. . . . William J. Wiltenburg, superintendent and chaplain of the Wartburg Lutheran Home for the Aged in Brooklyn, on March 28, at the age of 61. . . . Clarence H. Wilson, pastor emeritus of the Glen Ridge, N. J., Congregational Church, chairman 1927-31 of the executive committee of the Congregational General Council and prominent in many Congregational Christian affairs, on April 1, at the age of 88. . . . Samuel M. Zwemer, professor emeritus of the history of religion and Christian missions at Princeton Theological Seminary.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

My Six Convicts (Col.) John Beal, Millard Mitchell, Gilbert Roland. *Drama* based on psychologist's recollections of experiences during two years' study within prison walls of minds and personalities of men confined there, particularly his relations with the six prisoners who became his assistants. *Unique film material handled leisurely and wisely,* displaying insight and objectivity, with a story absorbingly, suspensefully told. **M,Y**

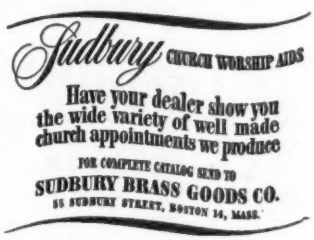
Singin' in the Rain (MGM) Jean Hagen, Gene Kelly, Donald O'Connor, Debbie Reynolds. *Musical.* Songs and dances of 1920's set in story satirizing early days of talking movies, Hollywood columnists, fashions and foibles of the period. *Some bits of good comic satire* and a few inventive dance sequences, particularly one performed by Kelly on rain-drenched street. Others, while intended to satirize opulence of past musicals, are lost in elaborateness of setting. *Rollicking and spirited,* but not up to Kelly's "American in Paris." **M,Y**

St. Matthew Passion (Academy) *Art film* assembled by the late Robert Flaherty to combine music and painting as in his "The Titan." As Vienna choirs and philharmonic orchestra perform Bach's *Passion According to St. Matthew,* camera (with black-and-white film) travels among early Renaissance paintings illustrating Christ's last days. Although hardly a "moving" picture (it lacks sense of dynamic movement achieved in "The Titan"), film provides a *serene, rewarding experience*—and an informing one, since many of the paintings are generally unfamiliar. Musical accompaniment excellently recorded. **M,Y**

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, The Emperor's Nightingale, The Harlem Globetrotters, Kon-Tiki, Nature's Half Acre, Navajo, No Highway in the Sky, Room for One More.

For Mature Audience: The African Queen, Bright Victory, The Browning Version, Cyrano de Bergerac, David and Bathsheba, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire, Viva Zapata! 5-7-52


Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
85 SUDBURY STREET, BOSTON 14, MASS.

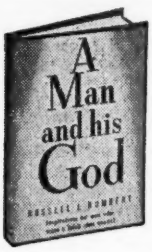
WANTED: Executive Director or Minister of Youth in large Protestant Church of 5,000 members. Proven ability necessary. Executive salary. Write Box 2, Christian Century, 407 S. Dearborn St., Chicago 5, Illinois.

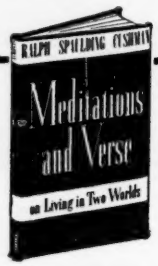
ORGANIST — DIRECTOR

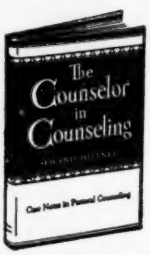
desires position as minister of music or combination Religious Education program. Excellent experience and background. Available August 1, or sooner if necessary. Reply to Box 244, The Christian Century, 407 S. Dearborn St., Chicago 5, Illinois.

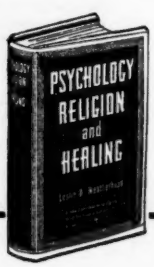
PEWS, PULPIT AND CHANCEL FURNITURE
OF Distinction
COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS
Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.
Send for illustrated Catalog
Furniture for America's Churches Since 1897
J. P. REDINGTON & CO.
DEPT. 12 • SCRANTON 2, PENNA

Important New and Recent Books









THE CHURCH IN COMMUNITY ACTION

by Harvey Seifert

A practical, workable plan for making the local church a vital force in the social, economic, and political life of its community. For *every* minister and church and community leader. **$2.75**

A MAN AND HIS GOD

by Russell J. Humbert

Down-to-earth, virile inspirations for men in every walk of life—hard-hitting little talks that find the core of many present-day personal troubles and problems, and point the way to their Christian solution. **$1.50**

ON LIVING WITH YOURSELF

by Charles M. Crowe

This realistic, invigorating book deals with eighteen "arts of living" which make for the total well-being of body, mind and spirit—clearly demonstrating that to live successfully with others, you must first learn to live with yourself. **$2.50**

MEDITATIONS AND VERSE

On Living in Two Worlds

by Ralph S. Cushman

These brief meditations and alternating poems show with warmth and simple wisdom how followers of Christ live in inseparable worlds of earth and spirit. **$1.25**

A PROTESTANT MANIFESTO

by Winfred E. Garrison

"Brief, succinct, clear, understandable." —*Cleveland Plain Dealer*

"It will stand for a long time as the monumental work on our Protestant faith."—*The Pulpit* **$2.75**

THE MODERN RIVAL OF CHRISTIAN FAITH

An Analysis of Secularism

by Georgia Harkness

"The real rivals of the Christian faith are not other world religions, but rather the various forms of secularism all about us in our common life. Georgia Harkness knows this better than most."—*1952 Protestant Lenten Reading List* **$2.75**

THE COUNSELOR IN COUNSELING

by Seward Hiltner

Through the presentation and evaluation of actual pastoral interviews, Dr. Hiltner helps the pastor discover and deal with his own hidden capacities and handicaps —deepening his understanding and increasing his skill in helping people to help themselves. **$2.50**

PSYCHOLOGY, RELIGION, AND HEALING

by Leslie D. Weatherhead

A sound and thorough survey of both psychological and religious methods of healing from primitive times through today. Essential background for pastors, counselors, doctors. 544 pp. **$5**

At Your Bookstore

ABINGDON-COKESBURY